Philos. & Rel.

The CHRISTIAN CENTURY

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The Road Back

Pulitzer Prize Winning Cartoon by Vaughn Shoemaker

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In This Issue

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has been chief cartoonist of the *Chicago Daily News* since 1925. The cartoon reproduced as a cover for this Armistice Day number was awarded the Pulitzer Prize for 1938. Mr. Shoemaker is also chairman of the Chicago Christian Businessmen's Committee and a leader in the lay activities of the Pentecostal Church.

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Coming

What is to become of the exiled Sudetens? Stephen Raushenbush answers this question in an article to be published next week.

The CHRISTIAN CENTURY

November 9, 1938

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Calendar of Coming Events

Nov. 6-11. International Good Will Congress, Palace Hotel, San Francisco.
Nov. 7-12. Fall Meeting, Board of Bishops, Methodist Episcopal Church, Hotel Dennis, Atlantic City.
Nov. 8, 9. Area Convention, New York State Council of Churches, First Presbyterian Church, Middletown.
Nov. 9. North Arkansas Annual Conference, Methodist Episcopal Church, South, Paragould.
Nov. 9. Mississippi Annual Conference, Methodist Episcopal Church, South, Natchez.
Nov. 9, 10. Area Convention, New York State Council of Churches, First Baptist Church, Gloversville.
Nov. 10. Alabama Conference, Methodist Episcopal Church, South, Montgomery.
Nov. 10. South Carolina Annual Conference, Methodist Episcopal Church, Hartsville.
Nov. 13. Men and Missions Sunday.
Nov. 14. Annual Meeting, Board of Foreign Missions, Methodist Episcopal Church, New York City.
Nov. 14, 15. Area Convention, New York State Council of Churches, First Presbyterian Church, Hornell.
Nov. 14, 15. Annual Meeting, Massachusetts Council of Churches, Brockton.
Nov. 14-16. McNair Lectures, University of North Carolina, Chapel Hill; Prof. Arthur H. Compton, lecturer.
Nov. 14-20. Methodist Fellowship Week.
Nov. 15, 16. Area Convention, New York State Council of Churches, Emanuel Methodist Episcopal Church, Lockport.
Nov. 16. Memphis Annual Conference, Methodist Episcopal Church, South, Martin, Tenn.
Nov. 16. Louisiana Annual Conference, Methodist Episcopal Church, South, Baton Rouge.
Nov. 16. Little Rock Annual Conference, Methodist Episcopal Church, South, Camden, Ark.
Nov. 16. Northwest Texas Conference, Methodist Episcopal Church, South, Memphis, Tenn.
Nov. 16, 17. Area Convention, New York State Council of Churches, First Baptist Church, Norwich.
Nov. 17. 75th Anniversary Church Extension Work, Methodist Episcopal Church, Arch Street Church, Philadelphia.
Nov. 17. North Carolina Annual Conference, Methodist Episcopal Church, South, Elizabeth City.
Nov. 17. North Georgia Annual Conference, Methodist Episcopal Church, South, Atlanta.
Nov. 17-19. Annual Meeting Board of Home Missions and Church Extension, Methodist Episcopal Church, Robert Morris Hotel, Philadelphia.
Nov. 18. Fall Banquet, Presbyterian Union of Chicago, Woman's Club, Chicago.
Nov. 20. Ford Hall Forum, Boston; Theodore Dreiser, speaker.
Nov. 20-23. Southern Conference for Human Welfare, Birmingham, Ala.
Nov. 27. Ford Hall Forum, Boston; Max Lerner, speaker.
Nov. 29-Dec. 3. Joint Meeting, Bishops of the two Methodist churches and President of Methodist Protestant Church, Nashville, Tenn.
Nov. 29. 28th Annual Meeting, Pennsylvania Council of Churches, Zion Lutheran Church, Harrisburg.
Dec. 1. South Georgia Annual Conference, Methodist Episcopal Church, South, Waycross.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

BETWEEN the day on which this issue goes to press and the day indicated by its date line, the citizens of forty-seven states go to the polls to express their sentiments in regard to the Roosevelt policies. But of course it is not so simple as that, though even that is not as simple as it sounds. They go also to express their admiration, or lack of it, for many candidates for state office and for legislative seats. They vote their party allegiance, their response to personalities, their gratitude for favors, their appreciation of services rendered, their private prejudices and selfish interests, as well as their deep convictions about the principles and policies of government. The force of any "mandate" which the administration or any elected person of either party may feel that he has received must be discounted by an allowance for these factors. It is a rough method of arriving at what we call "the will of the people," but we have no better one. Happy is the nation that has as good. At least we have a choice of candidates, and we can discuss the candidates and the issues without censorship and vote without fear of a secret police. It cannot be doubted that the millions who are on relief or on WPA feel a certain economic pressure not wholly unrelated to the casting of their ballots, but it does not appear that this has been wantonly exploited on a large scale for partisan purposes. The minority in the last Congress may have been almost ridiculously small, but this is not yet a one-party country. The minority will probably be larger in the next Congress; but whether its increase is much or little, its existence, its freedom of debate, and the freedom of the party it represents to campaign for its own return to power are the things that differentiate a democratic from an autocratic country.

America Goes To the Polls

Dies Committee Finds Many Un-American Activities

IT IS a rare, perhaps a unique, event for the President openly and explicity to criticize the procedure of a congressional investigating committee. That is what Mr. Roosevelt did when he gave to the press a written statement denouncing the course of Mr. Dies and his committee for the investigation of un-American influences in the United States. Originally intended, no doubt, to prosecute an inquiry into the activity of nazi and communist spies and organizers, with special reference perhaps to Fritz Kuhn's quasi-military German *Bund,* the committee has listened hospitably to a great deal of ex parte testimony tending to link the names of administration officials and other prominent New Dealers with communist influence. Secretary Perkins, because of her refusal to deport Harry Bridges, and Governor Murphy of Michigan, because of his refusal to crack down on the C.I.O. sit-down strike, have been the principal targets. It was the attack on Governor Murphy that elicited the President's spirited reply. With all the good will in the world toward any sincere effort to smoke out the skulking enemies of democracy, whether on the right or on the left wing, and with all respect for Congressman Dies' sincerity, one cannot avoid feeling that his committee has bit off more than it can chew. It is scarcely within the proper scope of a congressional committee to furnish a free forum for attack upon members and friends of the administration—and that just before an important election. And for the chairman to go on the air to voice his complaints against Congress and the President is no help toward getting for his committee the ampler resources that he wants and probably needs.

Will Hitler Muzzle as Well As Bestride Europe?

FRANK expressions of criticism of the procedure of dictator states by the supposedly free press of the democratic nations irks the dictators. Accustomed as they are to an unbroken chorus of approval at home by the well disciplined voices of their own press, and newly convinced that all their wishes can be fulfilled by the power of intimidation thinly disguised under a veil of negotiation, they are bringing pressure to bear to silence discordant and critical notes in foreign journals. The results are already apparent. The Swedish papers have been brought under a control which insures that there shall be no editorial ut-

terances which would give pain in Berlin or Berchtesgaden. Nazi representatives who went to Switzerland to convey their master's displeasure at the outspokenness of Swiss journals have gone home with the assurance that there will be no ground for offense hereafter. France and Great Britain are harder to handle, but the heat is on. British newspapers are not under governmental censorship, but they know how to respond with almost incredible unanimity to influences which make for reticence, as none will deny who remembers the conspiracy of silence preceding the great constitutional crisis of 1936. The German drive for colonies is already on, though the question has not yet been officially raised and it has been semi-officially announced that reliance will be placed wholly on negotiation, not at all on force, for the reestablishment of a German colonial empire. That means, of course, that public opinion must be cultivated, and that will be greatly facilitated by a friendly press. A month ago Europe seemed in imminent danger of being drenched in blood. During the interval of peace following the Munich settlement, the peril is that of an inundation of soft soap. The fine art of diplomacy is in a fair way to justify anew all the hard things that have been said about it by forthright and liberty-loving men.

Federal Millions for Medical Care

IT IS quite certain that the administration will very soon give its unqualified support to a program of medical aid at federal expense on an unprecedented scale. Mr. Altmeyer, chairman of the social security board, in an address to the American Public Health Association, outlined a plan calling for an annual expenditure of $850,000,000. It is expected that half of this amount would be contributed by state and local governments. The scope of the plan is indicated by the proposed allocation of "$200,000,000 for the expansion of public health activities, $165,000,000 for maternal and child health work, $150,000,000 for building and maintaining new hospitals, and $335,000,000 for the care of the medically needy who are too poor to afford it." This program will undoubtedly be poison to the American Medical Association, which has gone on record as opposing even voluntary health cooperatives and pursues the policy of expelling from its membership the doctors who serve such cooperatives. If this ambitious program announced by Mr. Altmeyer, and approved by vote of the several thousand public health workers whom he addressed, is to be an extension of the social security system, it would seem reasonable to incorporate in it a contributory feature similar to that of the social security provision for old age. But that is a detail, though an important one. More important is the question whether it is going to be possible to create a system for more adequately guarding the public health without splitting the medical profession into two hostile camps with most of the best doctors arrayed against the system. That would be a lamentable state of affairs; it might even be disastrous. The suspicion will not down that the doctors, as represented by the A.M.A., are too much interested in the prerogatives and emoluments of the profession. The clergy have sometimes laid themselves open to a similar suspicion when needed religious reforms were in prospect. But neither anti-clericalism nor anti-medicalism is the answer. Judicious citizens will try to avoid taking sides on this public health question until every resource has been exhausted to find a solution about which there will not be two sides.

Polish Jews Deported From Germany

THE SUDDEN and ruthless deportation of something like ten thousand Polish Jews from Germany with no warning at all was just one of those little incidents that help one to realize the nature of that sort of government. The deportation itself was not without some plausible justification. At least it could be rationalized. An order by the Polish government having to do with the renewal of passports by Polish citizens in Germany gave ground for the suspicion that some of them might lose their Polish citizenship and thereby cease to be deportable. They might become public charges. There would be all the trouble with them that there now is in forcing German Jews out of every occupation in which they can earn a decent living and still having them cluttering up the place unless they can be prodded into fleeing with empty hands —if they can find a place to flee to. That lacks something of being a good reason for seizing the Polish Jews without warning—taking some of them out of bed at four o'clock in the morning—and packing them in trains bound for the frontier without baggage, clothing or food. Still, it is a reason which is intelligible in relation to the general policy. The objection is chiefly to the way in which it was done—the completely inhuman and cold-blooded method of gathering them in and packing them off, like so many steers rounded up to be shipped to the stockyards. Then, just as suddenly as it had been issued, the deportation order was canceled, and its shivering victims were dropped where they happened to be, except that some who were still on the trains were brought back. It was not a major catastrophe; just another little illustration of the kind of consideration given to minorities by the recently self-appointed champion of minorities—that is, of nazi minorities.

Religion Dies Hard In Russia

THE CORPSE of slaughtered Christianity in Russia keeps moving in its shroud and occasionally lifting its head and even opening an eye. Then it has to be killed again. The old people and the children are the ones in whom the survival or revival of Christianity seems most persistent and—from the communist standpoint—most pestilent. Recent reports tell of "deplorable" manifestations of religious sentiment and practices in many districts. Last year children went about singing Christmas carols, even on collective farms; and at Easter they went to church and carried candles; and on religious holidays some of the schools are half-empty. The prevalence or even the frequency of these manifestations may be exaggerated, though it is to be hoped not. But the point is that the commissariat of education feels it necessary again

to exhort and warn all teachers to redouble their efforts to "convert all soviet school children into convinced, active fighters against religion." Whatever religion is strongest in a particular district, that is the one to fight most fiercely, but the war is a general one against all religion. "Teaching must be so conducted," says an article in the official organ of the commissariat of education, "that by the end of his schooling the pupil has a clear understanding that, though religions differ in form, they all in essence lead to the same end, all are ideologies of slavery, all implacably contradict science and all are directed against the interests of toilers." And while the government's schools are teaching that, the rest of the world is invited to believe that, under the new constitution, a regime of complete religious liberty prevails!

By Cool Siloam's Shady Rill

NOTHING in all the news of the day is more painful and shocking than that which comes from Palestine. Perhaps it should not have this preeminence of horror. More people are meeting violent death at ruthless hands in China and in Spain, and human suffering on common ground should call forth as much sympathy as that on holy soil. But sentiment about places is a human habit of long and honorable standing. The "siege" of Jerusalem did not last long. It never was a military occupation or a siege. But it marked the beginning of more vigorous military operations by the British forces in all parts of the country, and also an increase in those Arab raids and assassinations which these operations are designed to suppress. It is an impossible situation for everyone concerned. None of the three parties can let go. The Jews have a religious sanction, the Arabs a nationalistic drive, and the British a mandate to carry out; and all three have economic and political interests. With a century of experience in colonial administration, with a settled habit of bearing the white man's burden even when it has to be borne on the point of a sword and of welding afresh any loose links in the far-stretched chain of empire, the British naturally cling to the policy of first restoring peace before attempting to adjudicate between interests that conflict with each other—or with their own. The Jewish situation is desperate and cannot wait—yet the quota of immigration for Jews has just been reduced by twenty per cent to avoid increasing a pressure which is already at the point of explosion. Two things seem sure: that the Balfour declaration, whatever it may have meant originally, if anybody knows, is no text of a holy canon from which a policy for today can be derived by any process of political or diplomatic exegesis; and that the United States is in no position to tell Great Britain what she ought to do.

The Centenary of A. M. Fairbairn

THERE WAS no general observance of the one hundredth anniversary of the birth of A. M. Fairbairn, on November 4, but the occasion is worth noting for other than personal reasons. As founder and first president of Mansfield College, the Congregational foundation at Oxford, Dr. Fairbairn endeared himself to generations of students to an extraordinary degree. He was known to American audiences through several lecture tours. His widest influence was exerted through his greatest books, *The Place of Christ in Modern Theology* and *The Philosophy of the Christian Religion*. The first of these was, for English readers, the backlog of the "Back to Christ" movement which dominated liberal evangelical thinking a generation ago. At a time when the new science of biblical criticism was frightening some minds back into reactionary grooves and setting others adrift in dangerous and uncharted seas of religious thought, Fairbairn exercised an influence of incalculable value for both freedom and sanity. He helped many to make the transition not only without loss of faith but with an enhanced and enlightened faith. For him it was only a step from the lecture desk to the pulpit. What he could teach with accurate and critical scholarship he could also preach with conviction and zeal. But earnest as he was in his own assurance of truth, he was a true liberal in that he transmitted to his students a method and a faith rather than a body of theology. One who reads his books today, against the background of more recent thought, will be aware that he did not say the last word. But the words that he said have an enduring value. He was a very great teacher, and one mark of his greatness was that, by definite intention, he left behind him no school of "Fairbairnians." (The sonnet on page 1362 was contributed by Dr. Shillito, a student under Fairbairn, to a volume of *Mansfield Essays* presented to the master by former students on his seventieth birthday.)

Correction: The General Assembly Did Not Refuse

IT HAS BEEN CALLED to our attention that an error crept into the paragraph (Oct. 19, page 1253) relating to the failure of the Presbyterian General Assembly to confirm certain faculty appointments in Princeton Theological Seminary. The headline was correct: "Assembly Fails to Confirm." The story was incorrect: "Assembly refused to confirm." The curious may inquire why the assembly even "failed" to confirm, when the seminary is required by its constitution to seek ratification of faculty appointments at the next General Assembly, and why the seminary is reported to have withdrawn the request for ratification from consideration by the committee through which it would normally have passed to the assembly. There must, of course, have been reasons. There seems to be no occasion to correct the statements previously made in regard to the reasons, except to say that they were reasons for an action before the committee rather than for an action by the assembly, which, as a matter of fact, neither acted nor refused to act; and further to say that probably the objections which formed the reasons were given a degree of importance in the editorial paragraph which they scarcely merited. It should also be added that, while objections to Professor Brunner's theology entered into the argument, as reported, the relevance of these objections is destroyed by the fact that his was a temporary appointment which does not require confirmation. Professor Homrighausen retains his status as

professor-elect and goes on with his work, and the ratification of his appointment will be sought next year. But we still think it is a bad arrangement that subjects the administration of a theological seminary to the control of an ecclesiastical assembly.

Armistice Day Reflections

ARMISTICE DAY, 1938, seems at first blush to confront mankind with a mocking irony. The day began twenty years ago as a celebration of peace, and has been accepted as such in each annual recurrence through these two decades. It celebrates the end of a particular war whose purpose was to end all war. But it comes to us this year at a moment in which war is the most real fact and the most real threat of which mankind is conscious. Never before did actual and potential war so fill the world's horizon. And never before were men so fearful of war, so vividly conscious of its horrors, so calm in calculating the chances of defeat, and so utterly disillusioned with respect to the gains which would come with victory.

For that part of the world which is still sane, the glory of war has departed. Its romance and chivalry are dead, replaced by mechanism and regimentation and cold science. The campfire has been replaced by the trench and the dugout with their slime, vermin, disease and fumes of poison gas. The picturesque clash of armadas has given way to the submarine with its stealth, its diabolical irresponsibility and its mathematical precision. Over all is the terror of that destruction which rains down from the sky not only upon the forces in the field but upon the homes and families of soldiers and sailors in the terror-stricken cities which they have left behind. And in the background is the dark specter of revolution which will surely follow victory as well as defeat, and pull down the pillars of the very civilization in whose name the war is being waged.

I

We have reached the point where the illusions of war are all gone. The pacifist case has been made. The youth of those countries which are still sane may not now be counted upon to rise in romantic devotion to sacrifice themselves on the altar of patriotism. Governments can no longer rely upon the volunteer; they put their trust in conscription. And the conscription which they practice, or contemplate practicing, extends to the whole population, men, women and children, and to every industry and institution and vocation. No one can believe that this universal regimentation, militarization and state control of all civil activities, necessitated by modern war, will, in the event of victory, revert to the democratic order of liberty as we have known it for a hundred and fifty years. Victory will spell fascism for such a victor. And defeat will spell either communism or fascism, if indeed it does not spell slavery or anarchy.

But the victorious nation—let us assume it is our own, or any of the nations more or less like our own, the democratic peoples of the West—will have on its hands not only the vast problem of preserving itself; it will also have to shoulder the responsibility of saving the vanquished. Suppose the war which seemed imminent only a month ago had become an actuality and that it were now being waged. And suppose that the democratic peoples should win. What would they do with their victory? Would they draw up another treaty of Versailles? It is unthinkable. But what plan is there in any statesman's mind for any other kind of settlement? With Hitler and Mussolini hanged, or sent like the Kaiser into exile, could the German and Italian people be left to themselves in their crushing defeat on the assumption that they would now be satisfied with boundaries and a form of government dictated by their conquerors?

The experience of the past twenty years has taught one supremely important lesson. It is that victory entails a tremendous moral responsibility for the victor. If we have learned nothing else, we should have learned that the world is no longer the kind of world in which it is safe to leave a vanquished but vigorous nation to rehabilitate itself by its own devices within the framework of a dictated peace.

If we may assume—a highly doubtful assumption, as we have just said—that the victor nations after another war are able to withstand the internal forces of revolution and to continue to act as free agents in international relationships, they would confront the unprecedented responsibility, in their own interest and in the interest of civilization, of working out and cooperating in a plan of salvation for the vanquished nations. War, in the kind of world which our world has become, leads inevitably to just this paradox: the victor is bound to act as the savior of the vanquished—bound, that is, by his own interest, by consideration of his own security, as well as by his interest in the preservation of civilization itself.

II

Every alternative to the acceptance of this savior role is impossible. Force may win a war, but force cannot keep a great people in perpetual subjection. A ring of alliances thrown around the vanquished nation will never be tried again, if for no other reason than that the nations which constitute the "ring" will never again trust the pledges of the victorious nations to come to their aid when the vanquished nation attacks them. Disarming the vanquished while the victors refuse to disarm is of no avail, for a nation is able to arm itself secretly up to a certain point, and to use its incipient rearmament as a threat by which to gain yet more freedom in arming, resulting at last in the attainment of full freedom of action. Laying a vast indemnity upon the vanquished people is now known to be suicidal to the industrial and economic life of the victor nations themselves, since payment can be made only by their acceptance of imports from the paying country in amount far above their own exports to that country.

It is admitted that not all of these considerations apply so obviously in the Far East as in Europe and the West. The conquest of China by Japan and the imperialism of Great Britain in India require a different analysis from that which applies to the vanquishing of great and powerful peoples by their great and powerful peers.

Western nations are on an economic and cultural

parity, each one competent to develop its own economic resources to the maximum and actually engaged in such development. The decisive question which statesmen in the West must face when they contemplate war, is this: Assuming that we win, what shall we do with our victory? There is no answer, except that the victor must save the vanquished! This answer grows out of the interdependence, the mutuality, the parity of the great peoples of the West. We have attained a point in the family of those nations which constitute Western civilization where it is now clear that when one nation suffers all the others suffer with it. No nation can be isolated from the rest, and compelled to be a hewer of wood and a drawer of water for the others, without cost to the others.

There can be little doubt that in the recent crisis the envisagement of victory acted as an inhibition upon British and French statesmanship. The peace of Munich was agreed to not merely because Chamberlain and Daladier were fearful of defeat. No doubt they were fearful of defeat. But they must have been hardly less fearful of victory. They were unable to conceive how they could deal with a victory even if they achieved it.

The philosophy underlying the treaty of Versailles was a survival philosophy—to the victor belong the spoils. It was a philosophy inherited from a world situation in which the deep-going interdependence of nations not only was not recognized, but did not in fact exist. Yet in twenty years no new philosophy of victory has emerged. Every responsible statesman must now know that the fruits of victory in another European war cannot be conceived as gains or spoils, but as sacrifices. And no victor nation would be willing in the hour of victory to make the sacrifices. The hatred engendered by the conflict would surely blind the victors to the need of sacrifice and throw them back upon the same anachronistic philosophy which produced the Versailles treaty. Thus another cycle of temporary peace, leading to another inevitable war, would ensue upon their victory. That is to say, we would have not peace, but another armistice—a mere stacking of arms while the world waited for a new occasion to take them up again.

III

But if the fruits of victory are sacrifices, does not reason counsel the nations to make these sacrifices calmly, deliberately, in the atmosphere of the present armistice? Must civilization be finally smashed by repeated warfare in the vague hope that, beginning in chaos, a new order may arise from the ashes of the old? Is world statesmanship unable to envisage the situation into which victory—leaving defeat out of the reckoning altogether—will project the victors, and to deal with that situation now? War will not change the situation. Victory will not change it. The sacrifices required of the victors at the end of a terrible war are the sacrifices that will prevent such a war. Only such sacrifices will prevent it.

What are these sacrifices? We do not pretend to know specifically what they are. Probably no one knows. But everyone knows the regions in which these sacrifices must be determined and accepted. And the time is ripe for considering them. One region is political; the other is economic. Politically, the world of nations is a world of anarchy. Each nation is a law unto itself. It regards itself as an absolute. This anarchy is formulated in the doctrine of sovereignty—as demonic a doctrine as has ever been conceived. It is a survival doctrine from an old order in which each nation lived within its own bounds, and was in a high degree economically independent of the rest of the world. Therefore the dangers inherent in the doctrine were not apparent. Each nation was more or less a world in itself.

But modern transportation and communication and economic specialization have changed all that. The world is not now a congeries of separated peoples, each preserving its own manner of life and supporting itself; it is now potentially one world and, despite the reaction toward autarchy caused by the fear of war, destined to become more and more interdependent and unitary. In such a world the doctrine of absolute national sovereignty is an anachronism and an offense to reason, to conscience and to the common good. Here is one region in which sacrifice must be made by all the nations if another victorious war is to be settled in any other way than by another armistice on the basis of another treaty of Versailles. Why should not this sacrifice be made now?

IV

But it is fatuous to attack the problem of sovereignty directly, just as it has proved fatuous to attack the problem of war directly by covenants and pacts and league and court. No nation will consider any sacrifice or modification of its absolute sovereignty so long as the prevailing system of economic isolationism continues. It is fundamentally the terrific economic strain under which nations live which drives them to war and to the threat of war under the demonic sanction of the doctrine of their absolute sovereignty. And the unspeakable tragedy of it is that their economic strain is chiefly the result of a system that is purely artificial.

In their selfishness, certain nations began to erect high tariff walls to shut out the goods of other nations from competition with their own products. This resulted for a time in prosperity for such nations, because they not only had a monopoly of their home market, but were able to offer their products in the world market also. But other nations, actuated by the same motives, have adopted the same policy and thus closed the world market. Every country is shut off by tariff walls so high that only by special treaty based on reciprocity can they be scaled by foreign goods. Thus the vast production power of the world economy is arrested, while every nation is filled with the unemployed and hunger stalks through the world.

Let it be said as unqualifiedly as possible: There will be no peace in the world until this vicious tariff structure is torn down. We have said that sacrifices must be made. No doubt the proposal to tear down this tariff monstrosity would be regarded as requiring a sacrifice. It would indeed require a sacrifice on the part of those privileged persons and groups who profit by it. But to apply the term "sacrifice" in this connection to the nation as a whole—any nation, not excepting our own—is a misnomer. The only real sacrifice required by the *people*

would be a sacrifice of the terrible obsession that this infernal system is for their good.

In an article elsewhere in these pages, President Albert W. Palmer proclaims that this is the moment in which to hold a world economic conference, that the United States should take the initiative in calling it, and, if the nations refuse to act, that the church organize such an economic conference on a world scale and invite the peoples of the world to present their problems and handicaps, their needs and proposed solutions, to it. The present editorial has been written under the stimulus of Dr. Palmer's prophetic message. He would have the Federal Council of Churches take the lead and make the economic appeasement of the world its peace objective. This is Christian statesmanship of a high order, and there will be a host of readers of his words who would add that the Federal Council should conscript Dr. Palmer himself to lead the churches in the development of a nation-wide intelligence and conscience on a subject that so manifestly involves the essential principles of Christian morality.

Is it not clear that the deeper we go into the problem of war and peace, the more obvious it becomes that no solution is possible except one that rests upon Christian principles? Consider the four concepts with which we have been dealing in the present writing: the savior role of the victor, the demonic nature of unqualified national sovereignty, the evil effects of a selfish national economy which refuses to consider the welfare of others, and finally, the necessity of sacrifice. All these concepts are the ethical woof which, woven together with the spiritual warp of the gospel, constitute the enduring fabric and substance of our holy faith.

Baffled for a time by the frustration of our plans for peace, and staggered by the unbelievable developments in the world scene, perhaps the church will now recover its poise and feel its feet on firm ground again. If so, a recurring Armistice Day that seemed at first to mock mankind with bitter irony will prove to be a command of God to go forward.

The Future of the Church in China

IT WOULD BE FOOLISH to try to minimize the extent of the blow which has befallen China with the capture of Hankow. North, central and south China are now in Japanese hands. This includes all the ports, all the industrialized cities, all the railways and almost all the important waterways, most of the markets and all but a few of the raw materials of China. All that part of the country with which the bulk of foreign commerce has been carried on is now held by the Japanese. And, most serious of all, the armies of Chiang Kai-shek, as they retreat behind the mountain wall thrown up by the Yangtze gorges, are left without military supplies from the outside world, save such as may trickle in by the devious and dangerous motor caravan routes that have recently been developed from Burma and Siberia.

Even more disquieting than the extent of the Japanese occupation, however, is the manner in which the key to central and south China, Canton, was taken. It was the capture of Canton which rendered impossible further defense of Hankow. Canton has always been the most vocal anti-Japanese center in China. For a long time before the present war broke out, the Cantonese leaders were threatening to break all ties with the Chinese central government because of Chiang Kai-shek's unwillingness to defy Japanese aggression. But in the hour of test Canton has fallen, a victim of treason. The rumors which were circulating when we wrote a week ago have now been confirmed. It is known that Canton was sold out. As responsible a correspondent as Mr. Reginald Sweetland, of the *Chicago Daily News,* states categorically that the Japanese have told him whom they bribed to surrender the city, and for how much.

Despite the loss of territory and these evidences of inner corruption, China has not yet lost the war. Neither has Japan won it. But the nature of the war is certain to be radically changed from now on. The entire strategy of Chinese resistance must be shifted to a guerrilla basis. If the Chinese leaders are wise, there will be few more attempts to oppose Japanese armies in the open field or to conduct extended defenses of besieged cities. From this point on, the Chinese attack will come from the edges of Japan's occupied territory. It can only be planned to achieve an ultimate victory years hence, as the result of a long drawn out process of attrition. And the most difficult task which now confronts Chiang Kai-shek is the mustering of the moral reinforcements which will be required if the Chinese people are to be kept fighting and sacrificing long enough to bring that ultimate victory to pass.

This changed situation in China will necessitate changes in procedure for many interests there. The United States government recognized this last week when it made public its sharp note to Tokyo, calling for the reaffirmation of the open door policy in China and the protection of American investments there. This note made sharp demands on Japan, and accompanied these with veiled threats if the demands are not met. But the very examples which it cited of Japanese disregard of former American rights in Manchuria and north China must have made the Washington authorities skeptical as to the effect of their action. Under the conditions of military conquest now obtaining in China, what hope is there that the victorious and pugnacious Japanese army can be induced to respect the open door? And what will the United States do, other than make gestures, if the door is not kept open?

But it is not governments alone which are concerned. The Christian churches, also, must reckon with a new situation. Whether the Chinese give up hope and surrender, or whether they settle down to long years of attacks from the flanks, the Christian churches in China can already see that the most difficult period in their history lies just ahead. They must reckon on Japanese rule for a long time to come in the territory where most of the Christian population lives. It is even possible that this rule may be maintained for a decade or a generation. At the very least, it will be a matter of years. Any attempt to carry on the work of the Christian churches under

Japanese occupation will at once bring to the forefront certain difficult but inescapable problems.

There will be, for example, the problem of property holdings. For a number of years before the Japanese invasion the whole drive of the missionary enterprise in China had been toward emphasis on the indigenous character of the Chinese church. In accord with that emphasis, property holdings had passed into Chinese hands, and Chinese boards had taken over the direction of institutions built largely with funds from abroad. With the outbreak of the present war, however, there was a rush to reassert the foreign character of Christian churches and missionary institutions. Foreign flags were placed before their doors or painted on their roofs. No one should be surprised that this happened; it has seemed the only way, not only to protect the property, but to insure safety for the refugees who have fled to Christian premises for shelter.

Nevertheless, it now seems possible that this reassertion of the foreign character of the Christian property stake in China may act as a boomerang under Japanese occupation. The Japanese have no intention of encouraging foreign penetration in China; they mean to exploit their conquest as a virtual monopoly. They can and will make things just as uncomfortable as possible for every sort of foreign enterprise, and there is no reason to believe that missionary interests will receive preferred treatment. Under the circumstances, the churches must make up their minds whether to return Christian property to the ownership of Chinese Christians, thus leaving it with virtually no protection, or to keep it under American or other foreign ownership, thus involving it in all the international tension—perhaps even leading to threats of war—which will result from attempts to maintain the open door doctrine.

A second problem for the churches, closely akin to that of property rights, concerns the future status of missionaries. Missionaries from the United States, Canada, England and other Western nations have played a magnificent part in the fighting so far. They have afforded succor and protection to untold thousands of Chinese. In many sections swept by the fury of war, the Christian missionary has offered helpless civilians their only place of refuge. But as the Japanese occupation lengthens and stiffens, and the relations of Japan with the protesting nations of the West become more strained, will the presence of the Western missionary be a help or a handicap to the Christian church? Is it not possible that the very presence of the missionary will, in itself, increase the intolerance of the Japanese army?

More important than either of the foregoing is the problem of freedom of worship. To what extent can the Christian churches in the occupied parts of China maintain their convictions and carry on their services as centers of unbridled Christian preaching? Undoubtedly, promises will be given by the Japanese that there will be no interference with freedom of religion. But how will those promises be kept? Japanese policing of religious enterprises is always extremely rigorous, even in Japan itself. In a conquered territory like Korea, interference by the Japanese has recently forced the dissolution of the Korean Christian Council. The extent to which fanatical nationalism has forced Christian institutions in Japan to compromise with the cult of emperor worship has recently been strikingly set forth in Dr. H. F. McNair's new book, *The Real Conflict Between China and Japan.* In the appendix to that volume it is stated that some Japanese Christian ministers, in order to appease the suspicious police, have registered their assent to the declaration, "The emperor is God." How long will it be before Chinese pastors in the occupied territory face the same issue?

These threats are real, and there is no use blinking them. Moreover, it must be understood that, in the eyes of the Japanese, Christianity in China is closely tied up both with Chinese nationalism (recall Christian boasts as to the number of Chinese nationalist leaders who are Christians) and with Western interests. And the Japanese army, although not noted for its intellectual acumen, is sufficiently aware of the nature of the Christian gospel to realize that its spirit, as well as its teaching, is deeply inimical to Japanese imperialism. In view of all these factors, it is almost inevitable that galling restraints of many kinds will be placed upon the Christian churches in the territory which Japan holds. On what basis will the churches be able to continue their work? Is a period of underground struggle, reminiscent of the descent of the early church to the catacombs, ahead?

One other problem confronting Christians in China remains to be considered. The problems already mentioned will grow out of the relations of the churches with the invading Japanese; this remaining problem grows out of their relations with the patriotic Chinese armies which, from the flanks of the occupied territory, maintain China's struggle for independence. If the Chinese keep on fighting it will not be long, by a process which cannot be here detailed but which can already be plainly foreseen, before the communists become the backbone of continued resistance. Communism and Chinese patriotism will come to walk hand in hand. What will this do to the Christian church? Or to the Christian message? Chinese Christians are patriots. To what extent will their patriotism lead them to attempt to amalgamate communist ideology with their Christian faith? And how will that amalgamation affect their relations with the Japanese, who are conducting an anti-communist crusade, or with the churches of the capitalist West?

These are just a few of the already perceptible problems which lie before the church in China as it enters this new period of living under a foreign invader. Their solution will require changes both in thinking and in policy. Missionaries as well as Chinese Christians must prepare for these changes. They cannot go on as though nothing has happened; something *has* happened. It is time for the entire Christian enterprise in China to pause and take stock of its position and future.

It is fortunate that, at this juncture, the decennial session of the International Missionary Council should be meeting in Madras. Some fears have been expressed, on the basis of the agenda announced for that conference, that its deliberations might prove academic. But here is a tremendous issue suddenly precipitated on the floor at Madras—a threat to the future existence of the church in one of Protestantism's two largest mission fields. And behind this immediate issue lies another—the whole prob-

lem of the relation of the Christian church to imperialism in any form. Madras cannot evade dealing with these issues without abdicating whatever claims the missionary statesmanship of the past may have made to Christian leadership.

I Suspect

EDITOR THE CHRISTIAN CENTURY:

SIR: There are some people whom I suspect. I am not naturally a suspicious being, nor do I suspect these whom I proceed to name at all times; at other times and in other parts I trust them, but when they speak in certain words I instinctively suspect them.

I suspect my friend the propagandist when he is busy upon his propaganda. At other times he is an excellent fellow, but when he commends his society or makes his appeals, he is a different being. I suspect his selection of facts, his omissions, his emphasis, his logic. I should be much more ready to contribute to his society if he were to admit failures. I want to know more than he tells me. I am not satisfied even with his statistics. No! If I am to remain a loyal supporter of his society, I must not go to hear him.

I suspect the man who says that he has no time. He is always, so he says, run off his legs, and cannot spare a minute of his mortgaged days. I suspect that either he is rhetorically drawing attention to his own importance (a man who has not time to spare is a man much in demand); or perhaps that he is a lazy man, defending himself against his conscience; or more probably that he is one of those unhappy beings who daren't stop. You know the man who has to go on doing the things which he has always done, and must not stop to think. If he did stop, he might never go on again. I like the account of a saint as a man who never seems to have much to do with his time when he can lend a hand to anyone.

I suspect all heroics. You must have heard the speaker who, especially when he nears the peroration, lets himself go and, in the forcible metaphor, overspeaks himself. You have heard him join the hero-race; he uses language which might be appropriate were it applied to the martyrs of other ages. But for him it is only a flight of rhetoric. I suspect him in that part; if he is a hero, he will not talk about it. Probably the best way of dealing with him would be to go to him afterwards and say: "Well now, what is the next step? What are you going to do about it?"

I suspect my friend whose conversation is full of reminiscences. If he tells me what a gay dog he was in his youth, I picture him as timid and law-abiding. If he tells me at another time how different he was from the frivolous youth of the moment, I suspect him even more. He is quite capable of saying both things and so of rendering his past in a dialectic way. But in general I listen to his recollection of his doubtful or radiant past with suspicion; and I should like to receive confirmation from those who remember him.

I suspect my friend who never does an ordinarily decent thing without finding a noble motive for it. Devout people are much given to this spiritual luxury. Don't you delight in the picture which the Lord gave of the men in the parable who had visited him and fed him? "*When* saw we thee a-hungered and fed thee?" There is something unconscious, and rightly so, in the good deeds of a Christian man. He is not always stepping into the part of a great soul, moved by the noblest motives. I suspect the man who can't give a subscription without appending a text.

I suspect myself also, even when writing this letter.

Ever your watchfully,

QUINTUS QUIZ.

VERSE

To Andrew Martin Fairbairn

MASTER! If we, who call thee so, should fling
The faith away, amid the faithless cast,
That doubts not seekers find, and at the last
The single-hearted needs must see the King;
If through the mist God's challenge faintly ring,
The merest echo of that glorious blast
He sounded through thy lips; if, visions past,
We waken to the peace the world can bring—
Then may thy face that tells of battles won
Rebuke our craven hearts. For it were shame
That we who call thee master, and have trod
With thee awhile, should leave the task undone
Which thou from youth hast loved, with soul aflame
To trace for man the footprints of his God.

EDWARD SHILLITO.

Hymn

O GOD of light and darkness,
Of evil and of good,
Thou dost not frown upon us
In stern and angry mood;
Thou dost not send damnation
From judgment-bar or throne,
But when in sin we falter,
Our sorrow is Thine own.

If hatred sears our spirits,
Thy spirit bows in woe;
If fierce contention rends us,
Thy tears in pity flow;
When war's devouring havoc
Engulfs us in despair,
Thou into hell descendest,
Our agony to share.

Thou wilt not lose nor leave us,
Thy love endureth still;
Patient and calm and changeless
Abides Thy holy will.
Thine are we till the ages
Outwatch the farthest sun,
And men at last in gladness
Proclaim, Thy will be done!

JOHN HAYNES HOLMES.

Must We Face the War Problem Again?

By Sherwood Eddy

TWENTY YEARS after the armistice is there need to face again the problem of war? In the judgment of many, the Munich four power agreement has changed the face of the world for the worse. While it probably postponed world war it makes it more inevitable on much more ominous terms.

The World War compelled many of us to take a stand against the world war system. But the swift, triumphant advance of the forces of fascism before the disastrous retreat of the democracies in Manchuria, China, Ethiopia, Spain, Austria, and now Czechoslovakia, the Baltic and the Balkans, has forced some of us to rethink our position. The approach of the menace of war and the universal rearmament program should lead every thinking man and every conscientious Christian clearly to define his position to himself before he is swept by the tides of passion and propaganda that will doubtless precede the next world war as they did the last. In that conviction this article is written.

Realities of Modern War

Most of us can agree at the outset that modern war has become a boundless evil, that as never before it conflicts with the highest morality, and that it has now become the world's chief social menace. World war inevitably means maximum destruction of human life and a staggering burden of debt upon future generations, and it is followed by crises and world depressions. It is destructive of moral standards and victimizes multitudes on both sides by distorted propaganda. It inevitably employs the method of reprisal and counter-reprisal, of atrocity and counter-atrocity. The church as an international agency with super-national sanction presumably can do more to stop war than any other agency. But what should be the attitude of the individual Christian to war while it still continues?

Thought and study will convince the majority that there is no demonstrable position that can be proved as the one and only right Christian attitude. The roots of our words moral and ethical both mean custom. It was chiefly custom in the past that determined conduct, social codes and individual conscience. There is an ever-changing content of ethical codes that is always relative and never final or absolute. The only final rational guide to conduct is found in experience interpreted by reason. The guide to Christian conduct is experience interpreted by reason, in the light of the spirit of Christ.

The Gospels Are Not a Law Code

But what is the spirit of Christ? Unlike Islam, Christianity does not authoritatively lay down an unchanging code of conduct that takes the place of the Law of Sinai. It rather inspires and motivates us to seek the highest ends and values in ever-changing situations. The Sermon on the Mount is not a second Sinai. It reveals the ideal spirit of fellowship in the beloved community. It cannot be legislatively imposed for the conduct of a state whose very existence necessarily always depends on force. A single literal injunction like turning the other cheek seems at first sight to be contradicted by such an act as driving the money-changers from the temple with a scourge in flaming moral indignation. As a matter of fact, equally good Christians who study the sources with earnest intent always come to at least two differing positions with regard to the destructive use of force. All through history there are two types of minds, idealists and realists. They usually reach two different conclusions and often both are right.

If we may judge from the analogy of slavery, these two classes of men will have to cooperate for the final abolition of the war system. There will be a minority and a majority; the absolute idealists and the relativists. When slavery was challenged in England and America there were the idealists or abolitionists, like Wilberforce and William Lloyd Garrison. And there were men like Pitt in England and Abraham Lincoln in America, with the large democratic majority, who were relativists, realists or pragmatists. Both Garrison and Lincoln were right in their attitudes to slavery and together they finally abolished it. England chose the better way by the appeal to reason and law, while the states took the way of violence and civil war that left an unsolved problem of embittered race prejudice in its wake.

A Question of Approach

The same two classes will have to challenge the greater evil of the war system. These will be the idealists or absolute pacifists, and the pragmatists, relativists and realists who will use every means under heaven to prevent war, whether diplomacy, sanctions or boycott, even if they should lead ultimately to defensive war as a last resort. The members of each group will of course believe and claim that they are both idealists and realists, and doubtless some of them are, but many of them unconsciously are looking only at one side of the shield of reality.

What class the reader will eventually belong to, will be determined largely by his method of approach to the problem. It will depend upon whether he approaches the question of war with an absolutist or relativist philosophy, and whether his moral viewpoint is that of a perfectionist or a pragmatist. The man who takes the absolutist and perfectionist standpoint will probably view the destruction of human life as an absolute sin. If he is to love his fellow men he feels he cannot hate or kill them. Since he must seek individually to obey the injunction, "Ye therefore shall be perfect," he will feel that he cannot take part in the boundless evil of mass murder. As he would not go out to commit private murder at the behest of any state or church, neither will he be willing to commit mass destruction in war by machine guns, poison gas or bombs. If he is an absolutist he may feel as many pacifists do, that he cannot compromise with the vast war system of the modern state. The absolute pacifist often feels he cannot

take part in military or political life. He could not be a president, senator, policeman or officer of the law, for he would have to sanction preparedness for defense and the action of the police which must often be responsible for the taking of human life. He feels that his sole responsibility is to do right himself, whatever comes, and leave results to God.

On the other hand, the man who approaches the ethical problem of war from a relativist, pragmatist or realist standpoint cannot settle the question on these ideal considerations alone, for they do not cover the whole case. Many important factors have been ignored. The socially minded realist is chiefly concerned not for himself nor even for his conscience, but for his fellow men, as the pacifist is also. Real life never presents a simple choice between an absolute right and an absolute wrong. Actually, in complicated situations, with mixed and conflicting motives, a man always faces a choice between a greater and lesser evil, and a greater and lesser good. There is no absolute right and no absolute wrong in concrete human life. Not only all wars but all "peace," so called, all economic, political and even religious aspects of life are mixed with evil.

Lesser and Greater Evils

The realist cannot admit *a priori* that all wars are necessarily wrong and that no war has ever accomplished any good, or ever settled any question. The social realist could have stood with clear conscience with Leonidas and his three hundred Spartans in the pass at Thermopylae against the Persian hordes of tyranny for the defense not only of his country but of all future freedom on the earth. There are values more important than life itself, whether his own or that of his enemy, and for these values he will give his life. The realist would have followed Charles Martel in turning back the Moslem hosts from the conquest of Europe by Islam. He would have felt that freedom and faith were more imperative than mere physical existence under slavish submission to the Moslem sword. He would have recognized that this was a choice between two evils and two relative goods—as indeed are all human choices. It was an evil to kill Moslems in battle. But it would seem to him an infinitely greater evil to let Christendom in Europe be overwhelmed by Islam with its violence, fanaticism, slavery and polygamy.

Similarly the historic realist could have joined Garibaldi and his thousand against the tyranny of the old order, or Washington at Valley Forge in his fight for freedom. It was admittedly an evil to kill Persians, Moslems or foreign invaders. But the alternative of despotism in Greece, of Islam in Europe, of absolutism in Italy or of the precedent of the subjugation of colonies by tyranny would seem to him an even greater evil than war.

The realist believes in the necessity of the police power in the state, since no government in the world is maintained without the use of force, even to the taking of human life. The realist cannot believe that, if the use of force and the police power is still necessary in the most advanced city, state and nation, it is not even more imperative in the outer world of fascism or barbarism. There in the most backward part of the world he feels that society cannot restrict itself to strictly nonviolent, perfectionist methods if it is unable to do so in the most advanced Christian democracies. He believes that it is the very motive of love that compels him to meet, in the last resort if all other methods of moral suasion fail, the gangster or the fascist with all necessary use of force. He does not believe it is right to let the gangster rob his city, or the fascist subjugate his nation unresisted. That would seem to him both a boundless evil and a moral wrong. Both the realist and the pacifist may be motivated by love, though the action of each seems so lacking in love to the other. Each, however, must judge himself and not his brother.

If We Lived in China

If the realist were a Chinese in invaded China today he would probably count it his duty to defend his country at the cost of his life or of that of the invaders. He would believe it better to belong to a free and united nation that had passed through the fire of affliction with the loss of several million of its overcrowded population, than to be enslaved by tyranny and poisoned with opium by a ruthless conqueror. If he were in republican Spain he would think it the lesser of two evils to resist to the death the rebellion of Franco and the invasion of the forces of Mussolini and Hitler. Christians in continental Europe often speak of Britain and America as the only countries that can enjoy the luxury of absolute pacifism. They want peace more than we do for they are more menaced by war and better know its boundless destruction. But ninety-nine Christians out of a hundred in all the menaced countries feel it their duty forcibly to defend their country in case of invasion and most of us probably would take the same stand if we were in their place.

In the end, after all argument and thought, each must make his decision and his choice between two evils. If he takes the absolutist standpoint and retires to the cell of his individual conscience in China or Spain, it is still an evil to see his country overrun, robbed, raped and destroyed, and be not permitted by his conscience forcibly to lift a hand to oppose it. Or, if he takes part in the destruction even of defensive war, many of the things he has to do are evil. There is no logical demonstration in reason or at the bar of conscience that can prove either position absolutely right or absolutely wrong. Since the decision is beyond the range of proof each must take the final step in faith, accepting the position which seems to him the lesser of two evils and the greater of two goods.

Minority Contributions to Progress

But if he decides to stand either with the absolutist minority or the relativist majority, let him not think that he only is right and all others are wrong. History has often been made by small absolutist minorities taking a stand in advance of their time and suffering the consequences. The sacrifice of Jesus is the supreme example of one who took the absolutist position and put the conscience of the whole world on the defensive. He was both an idealist and a realist.

The positions of both the idealist and the realist, of the absolutist and the relativist, will be found to be necessary, maintained in dialectic tension, if society is to ad-

vance and finally do away with the war system. Whether we are pacifists or pragmatists, somehow we must work together to stop war. The question is whether all together we can stop it in time to save our civilization. Let not the pacifist think that by his seemingly more idealistic position he has therefore abolished war or solved the problem. And let not the majority who march off to the boundless destruction of war and its inevitable aftermath think that they alone are patriots.

The achievement of the pacifist, like that of the realist, is never perfect. The very clothes he wears implicate him in the conflicts and injustices of the textile industry. If the pacifist refuses to share the conflict that produces his clothes, for this very reason his share of the conflict is borne by others and he by his withdrawal makes conditions worse.

Accepting the Fruits of Force

The wealthy Quaker, for instance, often accepts the legal protection of his special economic privileges which rest upon force, but he frequently does nothing to change the system of capitalism which appears to the sensitive Christian as organized injustice maintained by force. The whole economic system is one of the competitive strife of class war which periodically produces world war. The individual Christian is a responsible part of the economic order. If he has vision he must seek radically to change this Moloch-like economic system and not live complacently upon its special privileges. Whether industrial, civil or international, peace is indivisible and there can be no enduring peace in any field which does not rest upon justice.

Our argument seeks to show that there is not one exclusively right position, but two or more possible conclusions or vocations for equally sincere Christians. Indeed the same individual often passes through these two phases of thought. Christian logic or the appeal to conscience may lead one to be a pacifist. The logic of events in realistic history sometimes forces him to the other conclusion. Dick Shepherd said: "Because I am a Christian I am and must be a pacifist." An equally great British leader says: "Because I am a Christian I cannot be a pacifist." We thus have two positions, two parties, two vocations in the dialectic tension of progress through conflict, which may be among the things that work together for the good of ultimate peace.

The Present Crisis

By Ernest Fremont Tittle

TODAY, almost certainly, we are standing at a turning point in history. There is a road which leads to destruction; there is a road which leads to life—and none of us yet knows which of these roads mankind will take. We do know that broad is the way that leads to destruction, and many are they that enter in thereby. We do know that narrow is the way that leads to life, and few are they that find it. Our hope therefore must be in God, who is able to use small but devoted minorities to carry out his purpose for mankind. This, of course, is not the first time in history when the Western world has stood in the awful presence of a genuine crisis. This is not the first time when multitudes of men have shown a terrible disposition to take the road that leads to destruction. And if this time God should use faithful minorities to save the situation, it would not be the first time he had done so. Nevertheless, a crisis such as this requires to be taken seriously. Only a fool would ignore it.

In one important respect, the present crisis differs from every other the world has known; it is all-inclusive. There have been crises of one kind or another in the Far East, in Asia Minor, in the Mediterranean basin, in western Europe, in Africa and in both Americas. Today, for the first time in his history, man is confronted with a crisis that is world-wide in its scope. The forces of destruction which are now sweeping over the world do not emanate from Germany alone, nor from Russia alone, nor from Italy or Japan alone. In "the great democracies," it is now a popular indoor sport to locate the enemy—somewhere else. It is, of course, popular because we always find it easier and more pleasant to detect sin in other people than to recognize it in ourselves. But it is also dangerous because, failing to see the enemy within our own gates and within our own souls, we are left unguarded at the very points where we are most vulnerable. There is not the slightest hope that we shall deal realistically and successfully with the forces which now threaten us unless we are sufficiently intelligent and sufficiently honest to recognize the fact that they are to be found not only in some countries but in every country, although it is doubtless true that in fascist countries they are now approaching the maximum of destructiveness.

What God Shall We Serve?

Fundamentally, the crisis which now confronts us is a spiritual crisis, having to do with our beliefs, our attitudes, our desires and ambitions. We are now called upon to decide whom we will serve. Shall it be other gods, such as race, nation, class, private interest? Or shall it be God, even the Father of our Lord Jesus Christ?

The dread horsemen that are now riding in Asia and threatening to ride over all the world are, it is interesting to note, the four horsemen of the Apocalypse—militarism, war, famine and death. Why are they riding and threatening to ride? The answer, I believe, is given in this: "Thou shalt have no other gods before me. . . . If ye worship other gods ye shall surely perish."

Observe what happens when men renounce God. A few years ago we were being told that God was dead; that faith in him had long been fostered by cunning priests

who played upon the ignorance of the people and upon their infantile desire for security, their childish delight in the miraculous; but that faith in God simply could not survive in an age of science and of mass education. But see what has actually happened. Today in Germany Hitler is being worshiped as a god. Today in Italy it is being said of Mussolini, "If we call him our god we express the mood of untold numbers, especially the young, for whom he is a god of a great faith, with martyrs and heroes, which is the only oasis in a world plunged in materialism." Today in Russia a god is being made of the proletariat, in whose service all things are considered justifiable, including the suppression of freedom, forced labor, liquidation and a revolting spy system. Today in other countries, including the United States of America, there are persons not a few who are prepared to say, if not, with Mussolini, "Beyond the state there is nothing," at least, "Beyond the state there is nothing to which human allegiance is supremely due." If it be true, as Martin Luther declared, that a man's god is to be found in that to which he gives his final obedience and from which he expects the highest help, it follows that in many countries, including our own, there are now many persons whose god is the state. In the event of war, almost certainly, such persons would not suppose that they had any right or reason to appeal from the decision of an earthly government to the will of a Higher Power. Nor would they be willing to put their trust in any power other than that which the state was able to mobilize and command. In an age of science and of mass education, this is what has actually happened!

Youth Worshiping a Human God

The fact is, of course, that religion of some kind is inevitable. Tolstoy said, "God is he without whom one cannot live"—a saying which may not tell us very much about God but which certainly tells us something very important about ourselves; namely, that we are bound to worship some god. If you take away from us the God in whom, as children, we were taught to believe, we will not long remain godless; we will turn to some other god for help and comfort, yes, and in hope of discovering something which may give meaning and significance to our existence.

The youth of Germany, as also the youth of Italy, are worshiping a man who, as they think and feel, has given meaning and significance to their lives. They wanted something to live for: he supplied it. They wanted to commit themselves to something that would lift them out of the rut of mediocrity, out of the dust of humiliation and defeat: he made it possible for them to do so. And, let there be no mistake about this, what has happened to the youth of Germany and of Italy would happen to young people anywhere on earth, given the same or similar conditions. Let the youth of America become dissatisfied with a kind of religion that seems to be detached and remote from the world they live in, that has nothing to say to the real problems which they find on their hands, then let them see their hopes go glimmering, their rightful hopes of a job, of marriage, of creditable and satisfying achievement—let that happen to American youth and they, although they may forsake the God of their fathers, will not remain godless. They, too, will soon be looking for something to worship that may give meaning to their existence and provide at least a little hope for their future.

Alternatives to Theism

The alternative to a noble theism is not a noble atheism making disinterested use of science for the benefit of all mankind. The alternative to a noble theism is an ignoble polytheism threatening to use science for the destruction of mankind. If you take away God the Father of our Lord Jesus Christ, what you have left is not no god but some other god, such as race, nation, class, self-interest; and this other god, who is not the Lord of all the earth but only a local, limited, exclusive god, is bound to work havoc in the world. In his service men do not contribute to the welfare and progress of mankind. They do not even contribute to the welfare and progress of their own nation or class. For, seeking to serve a part at the expense of the whole, they soon bring about conditions in which nobody is secure, everybody is imperiled.

Observe, also, what happens to faith in man when the position is taken that there is nothing beyond man, nothing above race or nation or class, to which supreme loyalty is due. Our fathers believed in God, which made it possible for them to believe in themselves. They said: "Now are we the sons of God, and it doth not yet appear what we shall be. No doubt we have a long way to go, we common men who are unlettered and uncouth, who have had no advantage of education, whose lips have not touched the cup of culture, and who morally are not the men we ought to be. We have a long way to go; but no one yet knows what we can be or shall be if only we are given a chance to develop what is divine in us." So they brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal in respect of their right, as sons of God, to a fair chance to develop what is divine in them. Our fathers believed in God; therefore, they believed in man.

To Utopia—or Ethiopia?

A few years ago, some of our contemporaries conceived the interesting idea that it is possible to give up faith in God and still hold on to faith in man. They even opined that, now that God was dead and decently disposed of, man at long last had a chance, in the pure light of science, to march magnificently on into Utopia. As it turned out, however, it was not into Utopia that man marched in any style whatsoever. He marched into Ethiopia with blinding gas. He marched into Spain with exploding bombs for little children. He marched into China to kill, rape and destroy. He marched into Czechoslovakia, flourishing a big gun. And now how hollow sounds that eloquent declaration of yesterday: "The dear, strong gods keep watch no longer within the shadows, and the torch of science has fired the walls of heaven. . . . But religion need not fail. In our hands are power and knowledge and method adequate for victory." Today, how very hollow that sounds!

Consider what is now being said about man. In Italy it is being said, "The masses do not think"; so il duce thinks for them, and sends some of them to bomb babies in

Spain after telling them that he is sending them to grow wheat in Ethiopia. In Germany it is being said that only people who have blond hair and blue eyes can think; so Mr. Hitler, who has black hair and brown eyes, is doing the thinking for all of Greater Germany. Even in "the great democracies" there are now persons who, as they frankly confess, have little faith in democracy but no little doubt as to the ability of common men to think and act for themselves. Surrender faith in God and you will not long retain faith in man; and once you have lost faith in man you are ready to give up democracy and to go in for dictatorship.

When Man Loses Sight of God

Again, observe what happens to man's inner life when he loses sight of God. Losing sight of God, you of course lose sight of things that greatly matter, last on and have enduring worth. Then you begin to seek after things that do not greatly matter, do not last on and have no enduring worth. You passionately desire such things as wealth, social position and power. Now these are the things that place men under the awful pressure of fear. If you do not have them but terribly want them, you live in fear lest they may be forever beyond your reach. If you do have them, you live in fear lest they may be taken away from you. These are the things which, being greatly desired, fill men's hearts with envy, hatred and a persistent sense of frustration; for no matter how much of them you have, you are never satisfied so long as there is someone else who has a little more of them. These are the things over which men fight, first with tariffs, finally with guns. Desiring these things, men are unwilling to disarm or to make any serious attempt to place the economic problem in the way of a solution. Today, while Europe holds its breath and America takes its pulse, intelligent people know perfectly well that something desperately needs to be done. And they know, in principle, what that something is. They know that any decent and lasting peace calls for the abandonment of economic privilege and of the monstrous claims of imperialism, calls for the establishment of economic justice and for the placing of all undeveloped lands and peoples under humane and honest international control. But, supremely desiring private wealth, social position and power, the present determiners of national policy are unwilling to have done the things which they know will have to be done if peace is ever to come and stay.

The Answer Is Not More Bombs

Losing sight of God, men terribly care for the wrong things. Then, when they produce a situation that is fraught with deadly peril, they can think of no way out save violence, brutality, bloodshed and destruction.

Professor J. B. S. Haldane, of University College, London, has just published a book which all England is reading with dreadful interest. Based upon the author's personal observations in tortured Spain, this book undertakes to set forth a few practical things which Britons may do in the event of an air raid; and this is the way it begins: "I hate having to write this book. Air raids are not only wrong; they are loathsome and disgusting. If you had ever seen a child smashed by a bomb into something like a mixture of dirty rags and cat's meat, you would realize this as intensely as I do." Yet here we are, many of us, who are not beastly savages, who on the contrary are humane, decent, kindly folk and who passionately desire to put an end to such outrages as this, but who can think of no other way to do so than to confront bombers with bombers who will do to their children what they have done to ours. Why do we suppose that the only way to overcome frightfulness is to confront, or at least threaten, it with a more efficient and terrible frightfulness? Why do we suppose that the only way to save "civilization" is to say to an aggressor, "If you bomb our cities, we will bomb your cities. If you smash our children, we will smash yours into 'something like a mixture of old rags and cat's meat' "? Because, having lost sight of God, we naturally have left but very little faith in spiritual forces. We find it difficult to believe that the power of God would avail. The power of God is the power of (economic) justice, the power of mercy shown to a people whose present psychopathic condition is largely due to what they have been made to suffer at the hands of fear and vengeance, the power of intelligence and good will seeking a constructive way out. We find it difficult to believe that such power would avail; although, as we are bound to confess, it has not yet been given a fair chance to show what it can do in the world.

Repudiating God, you do not remain godless; you start worshiping other gods. Surrendering faith in God, you do not retain faith in man; you conclude that democracy is unworkable, that only dictatorship can be efficient. Losing sight of God, you care terribly for things which do not make for the world's prosperity or for its peace. Then, when you have created havoc on the earth, you can think of no way out save a way of violence, brutality, bloodshed and destruction that leads only to more havoc.

So, as I cannot but think, the turning point in history at which we now stand is one where we are called upon to choose whom we will serve. Shall it be "other gods"? Or shall it be the God of all the earth, who so loved the world that he gave his only begotten Son and who, through him, has begotten the only creative faith, the only enduring hope, the only redeeming love our world has ever known?

War Relics

WHAT shall we do with the battle flags
After they're churched with a loud Te Deum?
Label them carefully, glassed from dust,
For all to see in the great museum.

What shall we do with outmoded guns
Brought from their place in the bloody fray?
Set them up on the village green
To trouble the children in their play.

What shall we do with the wounded men
Battered and torn in the fearful fight?
Quick, take them up and put them away;
Hide them, hide them, out of our sight.

TERTIUS VAN DYKE.

Call a World Economic Conference!

By Albert W. Palmer

IT LOOKS as though pacifism had won a significant but dangerous victory at Munich. Significant because, whatever else happened at Munich, Europe at least did pause there at the brink of the abyss and did not make the plunge. Pacifism was one of the forces which restrained it. As in all complex human events there were other forces at work also, and it is very difficult to measure their relative weight and influence. But if things go wrong after Munich—and they have already begun to go wrong—pacifism will get the blame.

It is quite probable that the Munich pact was agreed upon by the four parties in conference from very different motives. Hitler may have been warned by his high army advisers that Germany was not ready for a long war. Daladier may have been uncertain of the strength of his British allies. Chamberlain may have been influenced by a realization of British inferiority in the air. Mussolini undoubtedly saw that Italy occupied the most exposed front of all. All these considerations, and others still farther beneath the surface, may have influenced Mussolini to call the conference, Hitler to listen to reason and Chamberlain and Daladier to accept very unacceptable terms as the price of peace.

The Real Reason

But back of all these other considerations, reinforcing them and always coloring the thought of Chamberlain and Daladier and, perhaps in a slightly different way, of Hitler and Mussolini, was the pacifism of the people. There was no popular demand for war anywhere—quite the reverse. Pacifism has won its cause with the common people. In France and Great Britain this pacifism of the people was open and well known—so well known that it is to be assumed that Hitler shrewdly counted on it as an aid in playing his game of bluff. That there was popular reluctance in Italy to go into a real war for a remote cause after the rehearsals in Abyssinia and Spain was not hidden from il duce.

But what about Germany with its everlasting military pomp, its marching men, its bluster and its deep sense of grievance from the Versailles treaty? Was there any pacifism of the people there? English papers and correspondence, some of it unpublished in America, reveal a very significant and touching response on the part of the common people of Germany to Chamberlain. Smothered as they doubtless were in propaganda, they nevertheless seemed to feel that Chamberlain was struggling desperately to prevent the outbreak of another world war. Roosevelt's appeals could be censored or deleted and many important facts suppressed, but the fact that three times in succession Chamberlain put his pride, and the pride of a great empire, in his pocket and came to Germany seeking some escape from war could not be concealed from the German people. It was really the only way the pacifism of the rest of the world could break through the cordon of censorship and propaganda and make itself known to the German people. The great popular acclaim which almost overwhelmed him wherever he appeared showed that the German masses regarded him as their one hope, their only possible savior from war. Could his tremendous popularity among their people be lost on Hitler and his advisers? Hardly! The groundswell of popular pacifism had manifested itself in Germany in spite of propaganda and censorship and dolled-up military festivals at Nuremberg.

Pacifism's Peril

So it was pacifism which contributed largely to the peace, or possibly only the armistice or postponement of war, achieved at Munich. When Chamberlain and Daladier came to the brink and looked over, they did not have the heart to plunge Europe into another war. They knew too much of the cost and cruelty of war and the utter uncertainty of its outcome. The arguments of pacifism that war is futile and brutal and destructive of civilization and that there must be some other way had won with them as they had previously won with public opinion back home. And so they made such terms as they could. Tragic terms from the standpoint of Czechoslovakia, and tragic terms from the standpoint of military strategists who saw that the failure to fight on September 30, 1938, only meant putting the Germans in a more favorable condition to fight whenever they are ready later on.

All this puts pacifism on the spot. Either it has stopped Europe at the brink of the abyss, or else it has only made the abyss more terrible and inescapable by opening up Germany's path to the east, embittering the hearts of the Czechs, alienating Russia and inflaming the self-confidence and enlarging the prestige of Hitler and Mussolini.

Pacifism is on the spot because, having stopped, momentarily, the drift toward war, it will fail all the more miserably unless it can now reverse the tendencies of the last eight years and start the nations back toward peace. Here a tremendous responsibility rests upon the Christian church, which is certainly the heart of the pacifist movement. If after Munich things are just allowed to drift we can easily see where the drift will take us: bigger armament races, new demands, high pressure propaganda, feverish alignments, ultimatums, war! Meanwhile we have a breathing spell. How shall we use it?

Call a Conference Now!

Isn't it becoming clear enough to be almost axiomatic that modern wars are in their deepest motivation economic? We have created an industrially interrelated world in which nations must have free access to markets and raw materials everywhere or else suffer grievous limitation if not starvation. And men and nations will fight before they will starve. It is a brilliant and thought-demanding epigram of Cordell Hull's that "if goods cannot cross frontiers, sooner or later soldiers will."

The unsatisfactory and unjust Munich agreement gives

us a breathing spell in which we might call a world-wide economic conference to face realistically the economic and industrial needs and population pressures of each country and work out a substitute for war. We do planetary thinking in the midst of a world war. In God's name, let's do it now for peace! Here the church can make its influence felt, if it will move quickly. Let the American churches, through the Federal Council, invite the churches of the world unitedly to urge upon their governments the calling of such a conference. Let it be done at once and then a world-wide campaign of study and education initiated as to what the real economic limitations and needs of each country are. Just arousing emotional hatred of dictatorships won't get us anywhere. It only points toward war. What we need to dig out is the economic root of the tree of injustice at the end of whose branches dictators grow!

But suppose governments ignore the church and refuse to call a world economic conference? Then we go to the people! Let the church organize its own economic conference on a world scale. Let it be another Oxford with hearings where all peoples can present their handicaps, their needs and their proposed solutions. Let the church of God say, "No war until the way of understanding, fair play, mutual aid and cooperation has been tried!"

This will call for lowered tariff walls on our part, it may call for open doors and even colonial readjustments by France and Britain, but it will be infinitely better than the war we are headed for. And it is the only way to disarm Germany, Italy, Japan—and ourselves!

BOOKS

No Comfortable Gospel

THE GOD WHOM WE IGNORE. *By John Kennedy. The Macmillan Company, $2.00.*

THERE is no uncertainty in the mind of Dr. John Kennedy about his task as a Christian minister. He is not troubled, as was Barth in his pre-Barthian years, as to whether he has a message to preach. His ministry is radiant with a Christ-centered faith sufficient, he is certain, to bring men to a realization of God. Like the great apostle, his concern is with the gospel, but incidentally he too writes with an excellency of speech and with much practical wisdom.

His book is a challenge to ministers and laymen alike to rise from complacency and half-effort. The church is not yet reaching the world. Multitudes of its members pretend to nothing more than half-loyalty, and many sincere people do not see that they make the fellowship of the church so comfortable and self-sufficient that the perplexed and insecure can feel no welcome among them. The task of the church is not to save itself, not to fill its pews, but to bring men to God.

Dr. Kennedy is a Presbyterian, a minister in the Church of Scotland. His writing is lucid, straightforward and vibrant. One feels indeed that he brings to the problems of his own parish a resourcefulness born of thoughtful, consecrated living. The book does not presume to be a critical discussion of theological problems. It seeks rather to suggest vital, practical points of view for "the average man and woman" that will make church membership richer, that will stimulate more fruitful use of the Bible, that will deepen the understanding of worship as a great communal self-offering to God.

Most of the chapters could serve as the basis for devotional talks or group discussions within the life of any parish. Some of the treatments are particularly suggestive. For example, Christian faith is stressed in its dynamic function. It "only puts meaning into existence when we live life the Christian way."

The social implications of the Christian life are presented provocatively, although not too realistically. Dr. Kennedy takes it for granted, for example, that neither our present social order nor any other requires any compromise in Christian living. More accurately, he indicates no consciousness of a problem at that point. Nor does he appreciate the influence of Marx even in present-day Christian thinking, but he does effectively contrast the resources of Marx with those of Christ in meeting the crucial problems of the *inner* life. Further, he makes the compelling plea that before the church "can do anything *for* society it must be something *in* society." Indeed, "the church can only save the world by living in it the redeeming life of love."

The book will prove particularly helpful to those ministers groping for perspective in the face of multiple and varied problems. Especially will it challenge the minister of our day to more conscientious pastoral work. Indeed, it only makes more acute the dilemma of the busy preacher who weighs the prerequisites of good sermons over against the innumerable demands of the parish. But Dr. Kennedy does throw the reader back upon the conviction that balance must be preserved between pulpit and parish. The greatest pulpit utterance will bear little fruit unless it is itself fed from pastoral springs and pursued with pastoral ministrations.

EDWARD THOMAS RAMSDELL.

Books in Brief

PREACHING FROM PICTURES. *By Kenneth W. Sollitt. W. A. Wilde Company, 2.00.*

Perhaps it is typical of our Protestant mind and method that the only thing we can think of to do with religious pictures is to preach about them, or to take them as texts and preach from them. We can't bring ourselves to put them in the church and leave them there to speak for themselves. But this being so, "preaching from pictures" is entirely practicable and praiseworthy as an occasional variant from conventional procedure. Mr. Sollitt's book is "a handbook for worship leaders explaining and illustrating with twelve complete services of worship the preaching power of pictures." Many ministers and directors of religious education will find it full of helpful suggestions. Those who wish to make serious use of this method will doubtless find themselves reaching out for pictorial material somewhat less familiar, not to say hackneyed, than some of the pictures here used for illustration.

CHRIST OR CAESAR. *By Hugh Black. Fleming H. Revell Company, $2.00.*

How can democracy survive, and what must it be in order that it may deserve to survive, in an age of military dictatorships? How should the Christian conduct himself in a world

filled with hatred and violence? These are the questions to which Dr. Black addresses himself in these chapters. His discussion of democracy and of the challenge of the totalitarian states to both liberty and religion is somewhat general but is well informed and right-minded. Dr. Black is always eloquent and persuasive, and he sets the seal of high religion upon his conclusions. There are some who will follow his argument willingly until they come to his chapter on "Peace and War." There they are told that the alternative between war and submission to an aggressor—aggressors can easily be identified—is a choice of evils; and that, as the Apostle Paul sent Onesimus back to slavery and made restrictive rules for women in the church at Corinth while at the same time he was saying that in Christ there is "neither bond nor free, neither male nor female," so the Christian may hate war and yet be constrained by conscience to fight. That is not choosing Caesar rather than Christ. There is perhaps nothing new in this or in any other part of Dr. Black's presentation, but he states the case for democracy, liberty and religion with cogency and conviction.

THE HORIZONS OF STEWARDSHIP. *By Herman C. Weber. Fleming H. Revell Company, $1.25.*

The time is ripe for a revival of the concept of Christian stewardship, and for its reinterpretation in saner and more spiritual terms and for its application with renewed zeal. No one is better equipped than Dr. Weber to say the wise word on this subject. If there is a minister anywhere who does not feel that the church generally and his church particularly need a quickened intelligence and motive on this subject, he may perhaps safely ignore this book. No—he probably needs it more than anyone else. This is a live topic; never more so than right now. It concerns money and more than money. The church has been on relief long enough. At the same time it has been pretty well demonstrated that intelligent Christians are not going to be caught by the legalistic type of argument for tithing that was being urged a few years ago. It is time for a fresh start, and Dr. Weber's book will be an important aid in giving it.

RECOVERIES IN RELIGION. *By Ralph W. Sockman. Cokesbury Press, $2.00.*

This book is just as timely as it was when it was published six months ago, and if a second edition has been called for, as it well might be, it will need no revision to bring it down to date. The needs to which it is addressed and the resources which it brings to bear for their satisfaction are abiding. Its message is hopeful as well as urgent. The recoveries we need —recoveries of authority, of balance, of radiance, of power and of preaching—are not beyond reasonable expectation. It is heartening to find so much of realistic analysis and so much of chastened optimism in a single book. Much of the material has been delivered in the form of addresses to various theological seminaries and clerical groups.

THE GOVERNMENT OF THE SOVIET UNION. *By Samuel N. Harper. D. Van Nostrand Company, $1.25.*

In this volume—one of a series on the governments of modern Europe—the foremost American authority on Russian affairs gives an account, as full as can be packed into 200 pages without an idle word, of the changes which brought about the Russian revolution, the phases through which it has passed, and the present political and economic structure of the U.S.S.R. The new constitution is adequately discussed and the actual functioning of the government and the Communist party are described as these relate to internal administration, education, industrial development, labor conditions, personal and family life, the administration of justice, the recent and current "purges," the prospects of world revolution and the relation of Russia to other governments. With a minimum of prejudice either for or against and a maximum of information derived from almost annual visits during the past twenty years and from constant study of the subject and its literature, Professor Harper has probably put into this book a more adequate and balanced statement of important facts about the Russian experiment than are to be found in any other single volume.

Books Received

Our Promised Land. By Richard L. Neuberger. Macmillan, $3.00. (To be reviewed.)

Christianity and Economics. By Sir Josiah Stamp. Macmillan, $2.00. (To be published Nov. 15.)

Hugo of the Blade. By Julius F. Seebach. Board of Publication of the United Lutheran Church, Philadelphia, $1.00. A stirring and very Protestant novel beginning in the days of Luther and the Reformation, or even before, and coming down to Gustavus Adolphus and the Thirty Years' War.

Socialism on the Defensive. By Norman Thomas. Harper, $3.00. (To be reviewed.)

Brothers in Crime. Edited by Clifford R. Shaw. University of Chicago Press, $3.00. Rock-bottom source material on juvenile delinquency and the mature criminality that grows out of it. Case studies of the careers of five brothers, largely in their own words as recorded by Dr. Shaw and his colleagues, present a body of material of the utmost human interest and social importance. This volume is a fitting and worthy sequel to Dr. Shaw's *The Jack-Roller* and *The Natural History of a Delinquent Career.*

A Search for a Self. By Bonaro W. Overstreet. Harpers, $2.50. (To be reviewed.)

The Bantu in the City, A Study of Cultural Adjustment on the Witwatersrand. By Ray E. Phillips. Lovedale Press, Lovedale, C. P., South Africa, 10/-. International Missionary Council, 156 Fifth Ave., New York. (To be reviewed.)

Murder at the New York World's Fair. By Freeman Dana. Random House, $2.00. A mystery story not only down to date but at least six months ahead. The events happened next year. Would the author be an accessory before the fact if they should really happen?

Cross and Swastika, The Ordeal of the German Church. By Arthur Frey. Introduction by Karl Barth. Macmillan, $2.50. (To be reviewed.)

The Literature of the English Bible. By Wilbur Owen Sypherd. Oxford University Press, $2.00. Intended for laymen and perhaps especially for college students, this guide to the reading and study of the English Bible as literature contains the necessary minimum of historical data and "introduction" and a fuller consideration of the literary characteristics of the several books.

The Trouble With Tigers. By William Saroyan. Harcourt, $2.50. (To be published Nov. 10.)

Crisis and Decision. By Solomon Goldman. Harpers, $2.00. (To be reviewed.)

The Book of Psalms, A Commentary. By Solomon B. Freehof. Union of American Hebrew Congregations, Cincinnati. A volume in the series entitled "The Jewish Commentary for Bible Readers." The comments and interpretations are intended for readers rather than for students. Attention is given to literary quality as well as to religious and ethical values. No part of this series of Jewish commentaries will be of more interest to Christian readers than this which deals with the Psalms. The translation itself, taken from the English text of the Jewish Publication Society of America, presents interesting variations from the more familiar versions.

Margaret Sanger, An Autobiography. W. W. Norton & Co., $3.50. (To be reviewed.)

Capitalism in Crisis. By James Harvey Rogers. Yale University Press, $2.50. (To be reviewed.)

The Rise of Puritanism. By William Haller. Columbia University Press, $4.50. (To be published Nov. 10.)

The Faith of Betty Scott Stam in Poem and Verse. By Elizabeth Alden Scott Stam. Revell, $1.00. Betty Stam and her husband were missionary martyrs in China in 1934. Her poems, arranged and edited by her parents, give a touching picture of a personality sensitive to beauty as well as responsive to faith—not a great poet certainly, but a warm heart and an alert mind with broad sympathies and a deep devotion.

The Gist of the Lesson. By R. A. Torrey. Revell, 35 cents. The fortieth annual vest-pocket volume of Dr. Torrey's exposition of the international Sunday school lessons.

Adventuring with Amateur Adults. By Roy Linden Minich. Revell, $1.00. The "amateur adults" are just young people who have so recently acquired the liberties and powers of adulthood that they have not yet learned how to use them. The substance of the book is talks given at Northfield.

A Guide to Philosophical Terminology. By John H. Melzer. University Post Publishing Co., Ashland, O., 50 cents. Brief definitions of terms commonly used in philosophy. Some of them might be more informing if they were less brief. Example: "Naturalism is nothing more than a softer, warmer and more polite name for cold materialism."

Tarbell's Teachers' Guide to the International Sunday School Lessons, 1939. By Martha Tarbell. Revell, $2.00. The thirty-fourth year of this useful manual.

Star in the East. By Winifred Kirkland. Revell, 75 cents. A beautiful little Christmas message reprinted from the December *Atlantic Monthly* of last year.

The Religion of Jesus the World Religion. By Walter L. Evans. Revell, 75 cents. A plea for the religion of Jesus—simple, pure and free—as universally applicable to the needs of men and fitted to bring in the new and better world order.

Fist Puppetry. By David Frederick Milligan. A. S. Barnes & Co., $1.50. Not "First Puppetry," as alleged in the issue of Oct. 19, but a first book on fist puppetry—puppets without strings, manipulated on fingers and thumb. It's quite an art, childish of course, but amusing.

CORRESPONDENCE

Christians May Learn from Others

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your excellent editorial "Hitler's Challenge to Christian Faith" and while still under its spell, I want to register my hearty approval of its magnificent courage and heart-searching criticism. . . .

It seems to me that, whether consciously or not, you have raised the entire question of the validity of Christianity as an effective organizational instrument for the salvation of mankind. Perhaps the thing we need most today is humility and thoroughgoing repentance for our mortal sin of pride and superciliousness.

Have you by any chance read Haridas Muzumdar's excellent address delivered at the celebration of the 2482nd anniversary of the birthday of Buddha in New York city on May 14, 1938? I suggest to you and your readers an earnest study of his words regarding the Buddhistic and Hinduistic doctrines of Ahimsa (non-violence) and Satyagraha (Soul Force, or Truth Force), both of which find so radiant an example in the personality and life of Gandhi. Is it not possible that we Christians might learn something from our Hindu and Buddhist brothers? But are we not too proud to go to them for enlightenment because we have become so obdurately convinced that we know it all, that we alone are right, and that in matters of religion and morality we can learn from no one?

It would seem to me that if our faith "is on trial," as you say it is, we might begin the process of reorienting our faith and of revalidating it in terms of that love that never faileth, by forgetting for a while the noble practice of theology, American or other, and settling down to the task of "doing good" in terms that will bring glory and vindication to him whom we call Master and Lord.

Church of Our Father (Unitarian), KARL M. CHWOROWSKY.
Newburgh, N. Y.

Did We Say 'Arm and Fight'?

EDITOR THE CHRISTIAN CENTURY:

SIR: I should like to take exception to certain generalizations in your editorial "Hitler's Challenge to Christian Faith" in the issue of October 19.

You state that Hitler's only argument at Munich was that force rules. "It is the gun that rules. Despite all the sermons from all the pulpits in Christendom, the ultimate reality is this: shoot or wear the yoke. This, and nothing but this, was what Adolf Hitler said to mankind at Munich."

I am surprised and grieved to find such an unjust generalization of a very complicated situation. How easily you are dividing the right and the wrong, the white and the black, the Christian and the violent challenge to Christianity. No longer are you in a mood to recognize the subtle and indirect violence of post-war Britain and France which led an impoverished and exasperated Germany to turn to the openly violent method of Hitler. You are about ready now to cry with the Churchills and the Baruchs that we must arm to the teeth and fight to the death this monster of fanatic and violent fascism. You will point out that Hitler is not done with arming and threatening. Hitler very likely is not done. The only way to face him, however, is not to gird for another meaningless international war. The real way is to continue the realist approach of Chamberlain, not however merely to the extent of sacrificing Czechoslovakia but discussing the practical realities of colonies and world trade. In that direction, and not the Hitler-condemning, hate-provoking way, lies any hope for any realization of a sensible world order.

The Reformed Church, HARRY VER STRATE.
Metuchen, N. J.

Munich God-Guided

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express in a few simple terms my reaction to the editorial "Hitler's Challenge to Christian Faith." It is my humble opinion that the four-power agreement at Munich was not a Hitler victory but a Christian victory. It is true that the outcome of that conference at Munich appears as though Hitler gained all he wanted, but in looking at the matter from the past, present and future, I believe that it is God's victory not Hitler's.

Chamberlain's act was about as near applying the teaching of our Lord Jesus Christ as anything which has been done by nations thus far in this matter of bringing peace to the world. "Love your enemies, do good to them that hate you, bless them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again."

I agree that Hitler's determined stand at Munich presents a challenge to the Christian church, but not a challenge to stand unitedly opposing men like him by force, but rather a challenge to continue to follow Jesus' way, and a challenge to the whole world to accept the outcome at Munich as being a God-guided conference.

Christ Lutheran Church, J. E. RUDISILL.
Harrisburg, Pa.

Czech Self-Sacrifice

EDITOR THE CHRISTIAN CENTURY:

SIR: As an appreciative reader of The Christian Century of long standing, may I venture to question the tone of your leader "Hitler Bestrides Europe"?

We are all aware, I am sure, of the crimes and blunders of the post-war policies, in which every country has a share; amongst

these was the delimiting of the frontiers of Europe, so that unwilling minorities were bound to unfriendly majorities. Europe is bristling with them, and there has been no evidence whatever of a desire to reconsider them in a friendly way, as was envisaged in the League Covenant. Frontiers imposed by force will be broken by force, and where trade is impeded, bringing desolation to the inhabitants, armies will break through.

Another vital mistake made by the framers of the Covenant was the inclusion of the old method of war as the arbiter between nations, in the form of sanctions, which your country wisely repudiated. We pacifists have been trying, ever since they were initiated, to enlighten the world as to their true nature.

It is impossible to dwell on all the elements of the situation, but with these few facts in mind let us turn to the Czechoslovakia crisis, as it developed in the last few weeks. "Hope that aid might come from other nations has been abandoned," you write. "Alone and helpless, the Czech republic . . . is to be carved up."

What were the alternatives? What was the "aid" which could come from other countries? The alternatives were handing over the Sudeten German areas to Germany, as is being done with, alas, terrible sufferings and injustices, or, European war with its certain destruction of everything of value of all kinds in Czechoslovakia as well as the lives and happiness and property of millions of people in the rest of Europe. Which *is* the better way? Surely the former is the lesser evil? Surely, too, the crisis has demonstrated two important facts; first, that the expression of intense hatred of war all over Europe has, for the first time, made itself felt as a real power; and secondly, that even when the war machines are almost at grips with one another, they can be held back.

Some of us feel that a quite new factor has made itself felt in the world, and that this respite from war—it may be short or long—must be used by us to the very furthest of our powers to show that a new era must begin in which the methods of consultation and conciliation must take the place of the barbarous anachronism of mass murder. If we can use it for this purpose we may feel that even the splendid self-sacrifice of the Czech government and people have been intensely worth while and of vital importance for the well-being of the world.

Thorpeness, Suffolk, England. A. RUTH FRY.

Righting the Wrongs of Versailles

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 12, a correspondent writes: "The moral collapse of Europe occurred at Versailles—not Munich." With this statement many people, if they are intelligent and honest, will agree. But few have the courage to say so. Hence—congratulations, Mr. Dubs!

Had the treaty of Versailles, with its vicious provisions, been revised ten years ago, there would have been no crisis in Europe today; but the peace (?) commissioners sowed the dragon's teeth, and the world is reaping the harvest.

Whatever his critics may say, whether on this side of the Atlantic or on the other, Sir Neville Chamberlain deserves the gratitude of the whole civilized world.

"Only a temporary peace" you say. Well, it gives time for further efforts for European appeasement.

Fairmont, W. Va. (Mrs.) NANCY C. MORROW.

Questions, Rhetorical and Other

EDITOR THE CHRISTIAN CENTURY:

SIR: One is no longer surprised at the general run of newspaper editorials denouncing the efforts of Mr. Chamberlain to secure peace in Europe and usually urging England and France to stand strong with armed might against the fascists. But one is surprised and confused by *your* editorial of October 12. You seem to deplore the action of England and France in refusing to plunge the world into war, while warning them that they can expect "war on vastly less favorable terms."

What is the position of The Christian Century? You speak with hearty approval of the pacifist pronouncement of the Methodist world peace commission and yet talk as if there could be "favorable terms" for a war. Can any evil be worse than war itself? What are "favorable terms" for a war? Have you gone over to the collective security position also? Can collective security mean anything more under present conditions than a system of alliance against alliance? Is not the method and evil of war the same regardless of the supposed or real cause for which it is fought?

In the same issue, an article by one of your contributing editors, Mr. Kirby Page, presents an entirely different point of view, when he says: "As far back as 1916 I was driven to the conclusion that the method of war is not a lesser evil but a combination of the worst of all evils." Would you have advised England to defend Czechoslovakia with armed force? Do you think democracy can be preserved if we go to war?

Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tenn. N. C. MCPHERSON, JR.

Youth's Thoughtful Verdict

EDITOR THE CHRISTIAN CENTURY:

SIR: We, the Eagles class of the Sunday school of the First Baptist Church of Eaton Rapids, Mich., have been studying war. If Mr. Hitler starts another war and it lasts four years some of us will have to go, and our fathers will have to fight.

We think that the causes of war are food, shelter, coal, oil and trade in these things. There are lesser causes like revenge, the ambition of big-headed dictators, and oppression as in the Versailles treaty after the last war.

The people of Germany needed a dictator because they were starving; we do not need such a ruler. They also feel revengeful because they got a dirty deal after the World War.

All nations must keep strong armies and navies because it is the practice for nations to steal and murder each other to get natural resources.

Mr. Hitler must have done a lot of good in Germany because the Austrians and Sudeten population wanted to join the German nation. We think that the Jews have been treated unjustly by the Germans.

To cure wars justice must be given to all nations; they must all be given a chance to live; they must have food and raw materials and trade.

Nations are not as honest as individuals. Individuals do not kill and steal from each other like nations do in war.

As to whether America should go to war to defend its trade and its investments, opinion in our class is divided. Some think it would be better to save our boys and lose our ships. Others think that we should fight because we need trade and ships with which to buy food and shelter.

We cannot believe what newspapers and speakers say during war times, lying propaganda takes the place of truth.

First Baptist Church, Eaton Rapids, Mich. THE EAGLES CLASS.

Robert Dralle, Charles Bostedor, Don. Lockwood, Harold Oliver, Shelton Gannoway, Bob DeGauss, Ed. Stahl, Melvin Monty, H. K. Van Aken

In Behalf of the Arabs

EDITOR THE CHRISTIAN CENTURY:

SIR: In defense of many Arab friends whom I hold dear and in whose homes I have lived in Palestine, I want to protest against the conclusions Albert Viton draws in his article in your issue of October 26. Mr. Viton says: "The British have put on an iron glove and, I'm afraid, it will fall very heavily upon the Arab population; but there is no other way out." Cessation of Jewish immigration would certainly be a long step toward another way out.

Mr. Viton says that the Arabs listened to the high commissioner's humanitarian appeal "with derision and mocked the impotence of the British Empire." What sort of reaction could one expect other than this from a people who for fifteen years have

seen their land gradually being filled with alien people (the Polish and Russian Jew are as out of place as an Eskimo at the equator) and who have had their legitimate protests go unheeded, and this after having the perfidy of the Balfour agreement perpetrated on them? After all, from their point of view, what other recourse than force had they to fall back on? Unfortunately for them, no British or American politicians are dependent on Arab votes to hold high office.

Mr. Viton's final point is preposterous. It is unbelievable that a competent observer could suggest that "the best solution now is to rule the country with an iron hand for a few years and to admit Jewish immigrants till the Jewish population becomes numerically equal to the Arabs." Heaven help us if this is international interracial justice!

It's about time Americans who can sob and protest on behalf of Ethiopians and Chinese wake up to the rape Arab citizens of Palestine are undergoing. After all, Britain had just as little right to Palestine to begin with as Italy to Ethiopia. Our Jewish brothers are facing problems which demand the sympathy of every Christian, but Zionism is religious and racial sentimentalism gone amuck which we should not hesitate to condemn.

Counselor to Protestant Students, ROBERT G. ANDRUS.
Columbia University,
New York, N. Y.

Studying Prayer Scientifically

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a reader of The Christian Century for years, and have been greatly pleased by its enlightened policy on social and economic problems. Many of its religious articles also have been very interesting. I agree in the main with the position taken in these articles. But in your effort to find a "golden mean" between the "lunatic fringe," as you call it, and a barren and frigid intellectualism devoid of social motivation, it seems to me that you have omitted one important element which is absolutely necessary for any working religion, however scientific and up-to-date it may be. I refer to the supernatural element—to the possibility of miracles taking place today as well as in the past. I know this subject has been abused by certain cults and sects of today, and I am familiar with the emotional excesses and other perils which naturally surround the subject. But it seems to me that modern liberalism, including The Christian Century, has swung to the opposite extreme. And so far from the prevalent abuses of the subject being a good reason to avoid it, I should think they would give added reason for intelligent people studying it. For superstition thrives on mystery and obscurity, and these conditions are only enhanced by a policy of aloofness on the part of the intellectuals.

I have noted with interest the occasional letters you have published on the subject of psychical research. But psychical research does not go far enough. There is a vast body of phenomena with which the psychical research societies are not familiar. For years I have been studying the literature put out by the conservative evangelical publishing houses, and have been amazed at the quantity of testimony being given along these lines. For example, on answers to prayer. . . .

Fundamentalism has been rightly regarded as unscientific in most of its methods of approach, but it seems to me that in dealing with this subject of miracles, it has seen far more clearly than religious liberalism. It cannot rest satisfied with mere sentiments, however noble, but must have actual proof of the reality of the things with which it deals, and, strange to say, it seems to be obtaining such proof. For example, numerous cases are given in which some individual on the mission field or elsewhere is in immediate need of money with which to carry on his work and, seeing no possible source of help in outward circumstances, throws himself on his face in prayer, and is soon rewarded by the arrival of a messenger with the needed amount. Kagawa claims to have had this experience almost monthly for fifteen years or more. James Hudson Taylor had similar experiences, and his China Inland Mission today is making steady progress, largely through such means, at a time when liberal missions are retrenching for lack of funds. And this is only one among numerous cases. "Faith works" have existed ever since George Muller began his mighty demonstration of the power of prayer.

Modern religious intellectuals are right in being skeptical of such claims, but it seems to me that they are utterly unscientific in their refusal to investigate them. The very essence of the scientific spirit is the ability to make a frank and open-minded study of alleged phenomena even when these phenomena are utterly new and strange to us, contrary to our preconceived ideas of how things ought to be, and, perhaps, strongly opposed to our secret wishes and preferences. I feel that the time has come for a new departure in theological thinking, based entirely upon a scientific study of the supernormal phenomena of religion, real or alleged.

Nevada City, Calif. THEODORE B. DUFUR.

Bombing Hospitals in South China

EDITOR THE CHRISTIAN CENTURY:

SIR: On September 17, the Stout Memorial Hospital at Wuchow, Kwong Sai Province, was deliberately bombed by Japanese warplanes.

This is an American institution, owned by the American Southern Baptist Convention. American flags were conspicuously exposed.

The American physicians were on the premises. The hospital was full of civilian patients.

Bombs directly struck the hospital building, causing much damage. There was absolutely no excuse whatever for this act of ruthless barbarism. There were no so-called "military objectives" within half a mile of the hospital.

Mission hospitals are rendering an essential service to the Chinese people during the present wanton invasion of China by the Japanese militarists.

Materials bought in America are being used to bomb American hospitals, schools, colleges and churches.

We urge the American people to take vigorous action to prevent future bombings of hospitals and cultural institutions, and to prevent the sale of war materials to the Japanese.

Canton Hospital,
Canton, China. Signed by Doctors:

W. W. CADBURY	A. J. HAYES	J. O. THOMSON
H. F. BURKWALL	F. OLDT	E. A. WAGNER
C. A. HAYES	T. D. STEVENSON	

Try Cellophane!

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent Mr. George Reid's solicitude about the stamps required for the warrants of the "Stamp Every Thursday" movement, there is an additional consideration very pertinent to this subject. Since the United States treasurer reports that the present average life of a dollar bill is not more than nine months, and it is proposed to affix fifty-two stamps to each warrant, covering a life period of a required year, of what material shall both stamp and note be made, to insure their existence for the time limit? Again: Will a stamp surely cling to a warrant that has been soiled and frayed by handling more than a half-hundred times in business transactions?

Jones, Mich. S. BENJAMIN HARVEY.

Making It Simple

EDITOR THE CHRISTIAN CENTURY:

SIR: I am so weary of the interminable arguments in your beloved journal over a basis of unity acceptable to all the Protestant churches.

Why could not these two statements serve as creed and covenant?

I believe in the fatherhood of God and the brotherhood of man.

I wish to live this belief.

Oberlin, Ohio. L. T. TERBORGH.

NEWS *of the* CHRISTIAN WORLD

Hope to Keep Benes at U. of C.

Will Give Walgreen Lectures on Democracy—Maritain in Chicago Attacks Sectarianism

(Correspondence from Chicago)

CHICAGO, Oct. 31.—"The lights are going out in Europe," said Winston Churchill in his recent radio address to America. No doubt it is because the light of democratic ideals, being dimmed elsewhere, still shines in America, that ex-President Eduard Benes of Czechoslovakia has accepted the invitation of the University of Chicago to lecture here. Thirty-five years ago Dr. Benes' predecessor in office, Thomas Masaryk, first president of Czechoslovakia, was a visiting lecturer in the University of Chicago. Dr. Benes will come to the university to deliver the Walgreen Foundation lectures on democratic institutions, but it is hoped by the university administration that he will accept a permanent appointment. The ex-president of Czechoslovakia will find himself in company with more than a dozen exiles, chiefly from Germany and Italy, on the university faculty, among them many distinguished living scholars in the fields of science, economics and politics.

* * *

Illinois Baptist State Convention

Most of the time of the meeting of the Illinois Baptist state convention, which met in the First Baptist Church, Elgin, Oct. 18-20, was taken up with its own internal affairs. This, of course, is no criticism, but rather commendation, for the convention, under the energetic leadership of its new executive secretary, Rev. Guy Wimmer, is giving a great deal of attention to effecting such a reorganization of its administration as will at once increase its efficiency and insure democratic control. To this end sweeping amendments to the constitution, recommended by a committee which has been at work for two years, were adopted. The entire program was of a high order. Among the chief speakers were Dean Charles W. Gilkey, who gave the keynote address on "God in Our Times"; Dr. W. H. Bowler of New York; Dr. Justin Wroe Nixon of Rochester, N. Y.; Dr. Edwin A. Aubrey of Chicago; and Dr. H. E. Dana, president of Kansas City Theological Seminary, who gave the devotional addresses. Rev. Philip G. VanZandt, of Joliet, who had just returned from a tour of Europe with the Sherwood Eddy seminar, gave a moving address under the auspices of the department on Christian social education and action on "Europe's Agony and Our Responsibilities." The report of this department, which was adopted, included a resolution asking the Illinois Council of Churches, in concert with the proper committees of the various denominations, "to bring into existence an agency, controlled by and genuinely representative of the churches, . . . to lead in a campaign of education and action which shall seek to bring about the eradication of the liquor traffic."

* * *

Maritain Lectures in Chicago

Professor Jacques Maritain, noted French neo-scholastic philosopher, here to give a series of lectures at the University of Chicago, spoke at a luncheon of the Non-Sectarian League for Americanism in the Palmer House, a week ago. He made a strong plea for a revival and reformation of democracy which alone can "give us strength to refute both alternatives of fascism and communism." He expressed pleasure in finding here an organization, similar to one which he helped form in Paris, that created a bond of good will between Catholics, Jews and Protestants, prominent representatives of all of which faiths were present at the luncheon. "Sectarianism," he said, "is actually threatening the entire world in its most barbarous form. I do not believe that history has anything more dishonorable to show than what is to be observed today: worship of the state in place of God, worship of violence, renouncement of personal conscience, assent to collective lies, to an idolatrous cult of race and blood, the clearest manifestation of which is a pitiless and ignoble anti-Semitism."

* * *

Preachers Hear Lectures On Psychiatry

"The Mild Neurotic Behavior of Normal Individuals" was the title of a series of lectures to ministers and social workers which closed today in the Central Y.M.C.A. auditorium. The lectures were given under the auspices of the social service department of the Chicago Church Federation and the Council of Social Agencies of Chicago, in cooperation with the Illinois Society for Mental Hygiene. The lecturers, among them some of the most eminent psychiatrists in this city, were: Dr. George J. Mohr, of the Institute for Psychoanalysis; Dr. Franz Alexander, director of the institute; Dr. Douglas G. Campbell, of the University of Chicago; and Dr. Conrad S. Sommer, medical director of the Illinois Society for Mental Hygiene. The auditorium was crowded throughout the series and the attendance was pretty evenly divided between ministers and social workers.

* * *

And So Forth

Sir George Paish of London, economist, peace advocate and active Christian layman, and Dr. William P. Merrill of New York, chairman of the international committee of the World Alliance for International Friendship through the Churches, were the speakers at the monthly union ministers' meeting this morning in the Central Y.M.C.A. auditorium.

The old Pacific Garden Mission is celebrating its 61st anniversary this week.

A survey recently completed by Dr. Arthur J. Todd, professor of sociology at Northwestern University, for the Chicago Recreation Commission, indicates that 90 per cent of Chicagoans profess adherence to some religious faith.

CHARLES T. HOLMAN.

Broadcasts Join England and U.S.

Radio Interpretations of Nations' Points of View—Strike Settled—Congregational Union Meets

(Correspondence from England)

LONDON, Oct. 18.—The week end has brought us two important public utterances. On Saturday night Mr. Raymond Gram Swing spoke from Washington. I have no hesitation in saying that his estimate of the place which radio took in the shaping of American thought during the last three weeks was most arresting. Mr. Gram Swing's balanced estimate of public opinion in America is most illuminating to us. He left us in no doubt as to America's verdict upon the actions of Hitler in Czechoslovakia.

Mr. Churchill's speech must have received close attention in America. In its manner it seemed, even to those who do not share his interpretation of these three weeks, both serious and worthy of the occasion. Upon the character and destiny of the modern tyrannies he was just and eloquent and hopeful, even in his somber vision of the immediate future. In his forecast of the defenses which will be set up here, he can be taken to speak with authority, and in his confession of loyalty to the ideals of freedom he speaks for our people. They who cherish the vision of a fascist Britain are few and for the most part subterranean in their activities.

A few minutes ago I heard for my comfort Dr. C. H. Dodd speaking upon the Book of Revelation. At the end of his impressive talk on the radio he inquired whether the scene in which we live is altogether alien to that of the reign of Domitian. Three weeks ago, he said, we could see the Four Horsemen of the Apocalypse prepared to put their spurs to their steeds. Did we in that hour believe that the Lord God omnipotent reigneth?

* * *

The Congregational Union

All I can do here is to give a few names and some indication of the subjects before the assembly at Bradford. The chairman, Rev. R. W. Thompson, dwelt much upon the place of spiritual freedom in the realm of citizenship. He called upon his hearers to reopen their Bibles in the home, the school and the church. He wished that the youth of the world would make a compact against war.

The preacher was Rev. Ewart James of Southend, a man who deserves every honor that can be given by the church. He is an unofficial bishop in Essex, where he has ministered with unflagging power for many years. Mr. Basil Mathews deeply impressed his hearers by his vision of the world as it is today and of the demand for the Christian community which, over against the idolatries built on blood and soil, is rooted in Christ. He spoke of the part which the council at Madras might play.

It is a peculiarly pleasant task to recall the honor done at the assembly to the headmaster of my old school, Mr. Sydney M. Moore, who is chairman this year of the Yorkshire Union. He is a great schoolmaster, a scholar of many gifts, a man whose faith has quickened a response in many lives.

* * *

A Railway Strike

The strike, which involved several thousand railway workers in London last week, ended on Saturday. It is generally agreed that it ought never to have taken place. It arose because in the service of one of the companies there was a nonunion man, 58 years of age, and within 18 months of retirement. The executive of the union involved did not sanction the strike, and after several days' delay practically ordered the men back. There has been some face-saving. On the one side it is said that the men acted in a lawless way, entirely ignoring the machinery established to deal with disputes, and thanks in no small measure to Mr. J. H. Thomas' skilled championship of the railway men, they hold a strong position in their dealings with the companies. At the same time the lack of discipline shown by the executive is criticized.

On the other hand it is always a mistake to consider simply the occasion of a strike. There must be some fear smoldering in the minds of these thousands of men to make them take such an extreme action for such a trivial reason. It is more than likely that they are suspicious of the smallest action which may threaten their powers of collective bargaining. They are back now and the episode is over.

* * *

Some Political Notes

The prime minister has two places to fill in the cabinet when he returns from Scotland. The death of Lord Stanley makes a vacancy in the dominions' office. Lord Stanley was only 48; he was the son of Lord Derby and by birth and training a man called to high service. The other vacancy is that made by the resignation of Mr. Duff Cooper from the admiralty.

Mr. Chamberlain will have his hands full. There are new plans to be considered for the settlement of Palestine. It is rumored that the partition scheme will be dropped. If any attempt is made to rob the Jews of this city of refuge, it will be strongly opposed. The situation is now far more difficult than when the Balfour agreement was first made. But even if law and order are reestablished, the problem is not solved.

National service of some kind is now inevitable. It will not involve conscription but it is certain to mean a national register and an attempt to mobilize man power for the many services which are essential in the judgment of the government. The revelations of inadequate preparations both here and in France have roused the public mind, and if the government were to show lethargy they would soon be reminded in the by-elections which are now before us, about six in number. One of these elections will have a peculiar interest.

* * *

And So Forth

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has been made in Hampstead. Rev. C. Stanley Herbert has been called to the pastorate of the Lyndhurst Road Church, in succession to Rev. John Short, now of Bournemouth, who in his turn succeeded Dr. R. F. Horton.

There is to be a reorganization of the territorial army. Of the 18 divisions 5 will be anti-aircraft, 9 on the regular army model. It has been admitted for some time that drastic reforms were needed.

We have had to make an estimate of the new Japanese advance in south China. It is taken by some critics as another evidence of the repercussions of the Munich agreement; Japan is less nervous of coming within the range of British influence.

The crisis must have affected the sale of books; but I gather that there has been a very heavy demand for government publications bearing upon recent events.

EDWARD SHILLITO.

Methodists Will Merge Publishing Interests

According to the Religious News Service, plans have been laid for mergers of publishing interests by a special committee appointed by the three uniting Methodist churches. A united book committee, with jurisdictions over all publishing interests, will be formed. Extensive church school literature will be produced under the leadership of one editor with many assistants. A church paper combining certain church-wide features with regional editions will be part of the plan. The name of the concern will probably be "The Methodist Publishing House."

University Gives Course on Christianity and Judaism

As one of its university extension courses, Brown University is conducting a course on "Christianity and Judaism Compare Notes." The lecturers are Bishop Granville G. Bennett, auxiliary bishop of the Episcopal dioceses of Rhode Island, and Dr. Israel M. Goldman, rabbi of Temple Emanu-El of Providence. Rabbi Goldman has been a lecturer on the extension division at Brown for five years.

Dr. G. S. Reamey Succeeds the Late Dr. Rowland as Editor

Rev. George S. Reamey, of Fulton Hill Methodist Church, Richmond, Va., has been elected editor of the *Richmond Christian Advocate*, succeeding the late Dr. J. M. Rowland, who was killed in an automobile accident.

Death of Mrs. Edmund D. Soper

Mrs. Miriam B. Soper, wife of Dr. Edmund D. Soper, former president of Ohio Wesleyan University and now professor of the history of religion in Garrett Biblical Institute, died in a Chicago hospital on Oct. 27.

Harold Case Goes to Scranton Church

Rev. Harold C. Case, for the past five years minister at First Methodist Church, Topeka, Kan., and pastor of former Governor Landon, will take up his duties at Elm Park Methodist Church, Scranton, Pa., where he succeeds Rev. H. H. Crane, on Nov. 15.

Japanese Find Their Stride

Government Eases Pressure on Everyday Life—Religious Groups Asked to Cooperate—Christians Calm

(Correspondence from Japan)

TOKYO, Oct. 9.—In spite of a series of natural disasters sufficient to cause the common people to ask whether they may not have incurred "heaven's punishment," and in the midst of the second year of a major war, life moves on here almost as usual. Indeed during the past few weeks one has felt a loosening of tensions throughout Japanese society. For one thing, the peaceable settlement of the perilous border clash with soviet troops brought immense relief. Then, too, after weeks of acute uncertainty as to the fate of Europe this nation has watched the clouds break and has shared in the world's sense of appeasement. To be sure opinions are divided as to whether war in the west would have meant advantage or disadvantage to Japan, but the natural human response of the public is one of joy at the escape from a destructive world conflict.

* * *

Government Controls Lubricated

Government controls, also, have been lubricated at the points where they pressed upon the everyday life of the people. There never has been any food restriction, and now the quotas for textiles, leather, and coal and gasoline have been somewhat enlarged, so that very little inconvenience in living conditions is experienced anywhere. Of course this does not mean any change of basic policy regarding control of industry, trade or finance. In fact there are daily indications of more and more complete centralizing of all these areas, channeling through the few huge financial interests under close state regulation.

* * *

New Techniques for Unification

As the technique of national unification is better learned each department of government seems to be accelerating the program for its share of the whole. The finance ministry is kept busy with its stabilization of the yen, pegging it to sterling at 1s. 2d., and strictly guarding the flight of any currency abroad. Speculation in exchange between China and Japan is being severely punished. Wages in industry have been lowered in the attempt to keep commodity prices to normal. Foreign trade is being sought in new directions, as by the new Japan-Polish agreement and through the present visit of a Peruvian trade delegation. The Japan-Manchukuo-German treaty and the new Japan-Manchukuo-Italian agreement were both recently put into effect. The Hitler Youth visitors are being given a continuous ovation.

* * *

Religion Asked to Cooperate

The welfare ministry has appropriated 4,000,000 yen for the relocating of the unemployed under the job-shifting commission. It is opening 150 schools for teaching new trades and skills. A determined effort to break the hold of tuberculosis especially upon children of school age is being made, with many new sanitoria in the cities and a systematic training in care of health. The reintegrating of wounded and disabled soldiers in society is one of the major concerns of the government, as is also the care of families affected by the war. It is in these areas that religious organizations are being looked to for cooperation. This was the chief purpose of the six-day institute recently held by the government for representatives of all the religions in Japan. The national objective of "spiritual mobilization" must have been attractively presented there, for all the Christian delegates who attended seem to have been brought to consent and to some degree of conviction as to the duty of the churches at this critical time.

* * *

Christians Keep Their Heads

One cannot say as much for the two-day Anti-Comintern Fellowship conference of religionists, also promoted by the education ministry. The widely circulated *Kingdom of God Weekly* cautioned that true religion goes off the track when it is utilized for political ends. But the dread of communism as both treason and sacrilege so grips the feeling of a few church leaders—notably several laymen—that they could participate in such a gathering with a clear conscience. Fortunately the counsel of one or two of our ablest Christian men on the findings committee led to an avoidance of any extreme statement or program of action by certain non-Christian groups to whom the state is literally the supreme object of worship. In this instance, as in innumerable other difficult situations during these trying days, Japanese Christians seem to us missionaries to be keeping their heads remarkably well, and to be struggling bravely to harmonize their relations as lovers of peace with the duties of citizenship in a nation at war.

* * *

Changes in the Cabinet

The sudden resignation of the foreign minister, General Ugaki, has just come, like a thunderclap. The issue—the organization and function of the proposed China affairs bureau—is the same that caused the resignation of Hirota last May. But Ugaki's withdrawal means much more. He and Ikeda entered the cabinet together last spring as comparatively liberal elements giving to the government a balance that was symbolic not only of national unity but also of the place of civilian interests. Now, under pressure of the service ministries, General Ugaki goes out and Finance Minister Ikeda stays in. Also, former Foreign Minister Naotake Sato, the able reconciler and diplomat, resigns as councilor. Premier Konoe for the present takes over the foreign and overseas portfolios. Japan's policies will now have unity, but of a different sort than had been hoped.

* * *

And So Forth

Dr. Toyohiko Kagawa is reported to have finished his new *Life of Jesus*, and it is on the press.

The Episcopal Church is celebrating the 10th anniversary of Bishop Matsui's consecration to office.

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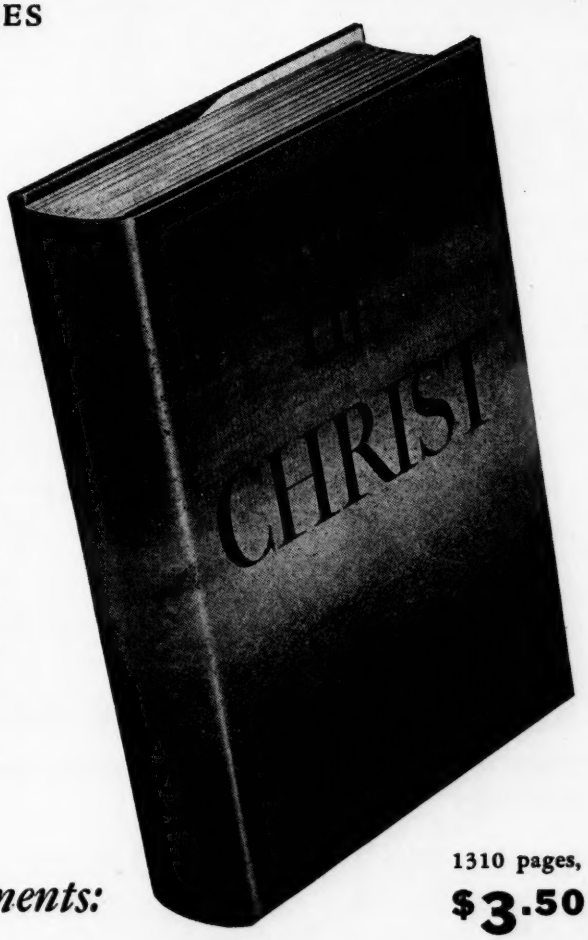

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"THE MOST INTERESTING AND INFORMATIVE life of Christ I have ever read. Readable, human, and searching and yet is lost none of the divine in Christ."—Clifford G. Pollock, First Presbyterian Church, Morrisville, Penna.

"THE IMPORTANCE OF THIS BIOGRAPHY is in its vivid and devotional portrayal of the personality of Jesus."—New York *Times.*

DOUBLEDAY, DORAN

numerous Christian leaders on their way to Madras. Dr. F. F. Goodsell of the American Board, Mr. Chirgwin of the London Missionary Society, Mr. Moss of the International Missionary Council, Dr. and Mrs. Van Dusen of Union Theological Seminary, and Dr. and Mrs. Douglas Horton have all brought fresh stimulus and encouragement. CHARLES IGLEHART.

LOOKING TOWARD

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Dr. Compton Will Deliver McNair Lectures

Prof. Arthur H. Compton of the University of Chicago will deliver the McNair Lectures at the University of North Carolina this year, Nov. 14-16. This lecture series, founded by Rev. J. C. McNair in 1849, calls for discussions of the mutual bearing of science and theology upon each other. Dr. Compton's general theme is "Man's Approach to God." He will speak on "Science, Religion and the Law of Man," "Human Freedom and Physical Law" and "Man's Relation to God."

Canadian Catholic Youth Are Organized

The constitution of the National Youth Union of Canada, which represents more than 200 affiliated organizations with total membership of 185,000, declares that "the union has as its principle submission to the directions of the Catholic hierarchy. Its purpose is to unite Catholic youths in a vast movement to promote and defend the principles of faith, justice, and charity." The national seat of the union is at Ottawa.

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Church Operates Credit Union

Toronto Pastor Organizes Young People for Cooperation—General Council of United Church Meets

(Correspondence from Toronto)

TORONTO, Oct. 28.—A new kind of activity is now recorded in one of our city churches under the leadership of Rev. R. J. Irwin, well known for his fearless and thoughtful application of Christianity to concrete problems. His work is in the center of a working class population abounding in eager business girls and young men. Cooperative trading in consumers' goods has long been established in the district, but the young people of this congregation have now carried on for two years a cooperative credit union. Each subscribes $5.00 for a share, to provide a working capital bearing interest at two per cent. Members may apply, as need or emergency arises, for a loan extending usually over not more than six months and bearing interest at six per cent. All the administrative work is voluntary and unpaid; thus expense is kept down and overhead for office equipment is avoided. In the two years of operation there has been no default. The ideal conditions of such a union obtain here—religious, social and economic solidarity. The members know each other as to character, earning power and resourcefulness, and thus risks are at a minimum.

* * *

Presbyterians to Work with United Church

The recent sessions of the General Council of the United Church of Canada were characterized, according to one observer, by "compassion, inclusiveness, evangelistic emphasis and ecclesiastical brotherliness." As had been secretly expected, the Presbyterians for the first time sent a delegation bearing greetings; their messenger was Dr. Stuart Parker, who, as he reminded the council, was at the time of union the most emphatic in opposition. His cordiality was a guarantee of his church's covenant to cooperate with the United Church, which in turn has agreed to the other church's using its cherished name—the Presbyterian Church in Canada. Dr. Parker was received with a spontaneous demonstration of friendliness. At the same session the Anglican primate of Canada brought assurance of the fellowship of his communion. On that same day both churches applied for membership in the World Council of Churches.

* * *

Ministerial Finances, Union Wages

For a time it seemed as if the council would take definite steps toward ending the scandalous disparity in the remuneration of its ministers. A report on the matter was adopted in part, but when it came to the recommendation prescribing definite contributions by each charge and each minister to operate the plan, dissension appeared and, save for approval of an emergency fund, the whole matter was for the third time referred to a council committee, which

will very probably bring in a similar report.

The affairs of the council's publishing house came under review. A delegation from the typographical union presented a plea to have the house organized as a union shop. The response was sympathetic enough, but the hoary arguments for personal liberty to remain unprotected still maintained their mastery over a majority of the commissioners, who however were made easy by the assurance that wages were in no case below and in many cases above the union standard.

* * *

Experiment in Worship

Day by day the council engaged for half an hour in corporate worship, for which special liturgical material was provided. Each service was organized about a definite theme—the church and her Lord, the church in the nation, the church in the world of nations, the church's officers and members, the church and the widening kingdom, the ecumenical church. Surely it is significant, in view of the origins and traditions of the groups within the United Church, that the council by unanimous vote recorded its appreciation of the devotional and ethical value of the experience, and made provision for the publication of the Orders for widespread use in church courts.

* * *

Official Changes

The General Council elected as its moderator Dr. W. J. Woodside, for many years past minister of Chalmers Church, Ottawa. His appointment was enthusiastically welcomed by hosts of admirers. Two important changes in personnel were made. Dr. D. N. McLachlan who, since the union was formed, has headed the board of evangelism and social service, was compelled by long continued illness to resign active work. His place is being filled by Rev. J. R. Mutchmore, a graduate of Union and Columbia. Like most leaders in the field of social service, Dr. Mutchmore has had considerable experience in western Canada, whose life has been such a powerful stimulus to the ethical thinking of eastern ministers. The retiring moderator, Dr. Peter Bryce, after 15 years in office has accepted a call to the famous Metropolitan Church in Toronto. His new post will give him further opportunity for exercising his amazing versatility.

* * *

International Affairs

Naturally the European crisis overshadowed the earlier sessions but this only gave greater realism to the discussions and utterances on international affairs. The main outcome was a proposal for a conference of Christian peoples representing not only those acutely affected by the contemporary difficulties, but all others as well.

ERNEST THOMAS.

Catholics Make Fight for Decency National

At the meeting of the Catholic archbishops and bishops, recently held in Washing, D. C., steps were taken to widen the campaign against salacious literature to a national scale, and to strengthen the diocesan organizations of the Legion of Decency.

Union Platform Agreed Upon

Concordat for Episcopal-Presbyterian Merger Drawn—Dedicate Memorial to William S. Rainsford

(Correspondence from New York)

NEW YORK, Oct. 31.—Episcopal-Presbyterian union, for which preliminary negotiations were voted by the two national conventions, has been advanced from the stage of overambitious dreaming which skeptics were too polite to disturb to the stage of a practical concordat. The special commissions of both churches, meeting at General Theological Seminary, quickly agreed upon a platform of "things believed in common" and "things that might be undertaken in common," adopted with minor alteration from a general statement made by similar commissions of Scottish Anglicans and Presbyterians in 1934. The concordat, if ratified by the conventions of the two churches, would enable each church, wherever it seems locally desirable, "to assume pastoral charge of the members of the other church and offer them the privilege of the holy communion, thus establishing one congregation." Differing views of the ministry, heretofore the chief barrier to such arrangements, were composed by the broad statement that both churches "believe in episcopal ordination, the one by a bishop, the other by a presbytery acting in its episcopal capacity." J. Ross Stevenson, president emeritus of Princeton Theological Seminary, is chairman of the Presbyterian commission and Bishop Edward L. Parsons, of California, of the Episcopal.

As if in preparation for this report, John Sutherland Bonnell of the Fifth Avenue Presbyterian Church preached on the rich heritage the two churches would bring into a united church. He mentioned the Episcopal tradition of worship and of keeping churches open on weekdays. Abandoning the futile search for reconciliation with Rome, the Episcopal churches of the world, he said, are turning to the Protestant churches to promote unity.

In Long Island on Dec. 5 the league of Episcopal clergymen is to hold a joint meeting with Presbyterians to discuss the question of union and to promote fellowship.

* * *

Rainsford House Dedicated

Fifteen hundred people thronged St. George's Church yesterday to hear Brahms' "Requiem" and dedicate Rainsford House as a memorial to William S. Rainsford, the "old rector" of this parish. The house is to domicile 20 college men who have come to New York to work. They are to be men "with an already awakened interest in the Christian religion who wish to relate business and professional life to leisure-time activities of a socially constructive nature." They will live together, dine together, talk together and engage in some form of regular volunteer service for a few hours each week. The old house for deaconesses on 16th St. across from the church has been remodeled for this purpose to offer very comfortable accommodations at very reasonable rates.

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ROBERT FREEMAN
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(Thanksgiving Sermon)

MARK A. DAWBER
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440 S. Dearborn St., Chicago

Ten residents have already been selected. Frank Fulton, recent graduate of Union Theological Seminary and Presbyterian minister with "a gift for association with youth and for understanding the problems of the community," is the head resident. John Howard Melish of the Church of the Holy Trinity, Brooklyn, who in 1926 initiated a similar venture for both men and women and who began his ministry as one of Dr. Rainsford's assistants, spoke with power of Rainsford the man and of their prayers together when he lay dying.

* * *

Republican Babies Only

George A. Trowbridge, liberal rector of All Angels Church, has been called to St. Paul's Church, Chestnut Hill, Philadelphia. Both parishes are composed of well-to-do upper and middle class Episcopalians. One parishioner of All Angels is reported to have sent her check for a parish help-the-babies fund with the proviso that it was to be used to help only Republican babies! But St. Paul's has been effectively nurtured in a wider view of Christian social responsibility by Malcolm Peabody, recently consecrated coadjutor bishop of central New York.

* * *

Journalistic Triumph

The *New Yorker* recently published a profile of Walter Russell Bowie, rector of Grace Church since 1923. Done in that snappy style that gives false meanings to some truths and manufactures a few dramatic facts of its own, it transforms a courageous prophet of God and a humble disciple of Christ who has borne with amazing grace the problems of a downtown parish and a nervous difficulty in his speech, into a misfit perennially spoiling for a fight. The story, it appears, was written after an interview two years ago, rejected as too favorable, rewritten with an approved bias and style and given to the public to smile at.

* * *

Death of a Modern Prophet

The city lost an invaluable citizen in the sudden death of B. Charney Vladeck, one-time revolutionist in a czarist jail, latterly New York councilman and manager of the *Jewish Daily Forward*. In him beat the heart of the Hebrew prophets of social justice. To hear him read Ezekiel's vision of the revivification of the valley of dry bones or tell of the trek of his people from Delancey St. to Canarsie in search of the promised land was to be reminded how deeply the faith of Israel still affects those who have served the Lord in many ways outside the visible synagogue.

* * *

And So Forth

John Haynes Holmes, organizing chairman of the City Affairs Committee, has exchanged places with Francis J. McConnell, vice-chairman. This committee and its moving spirits, Dr. Holmes and Rabbi Wise, have been unusually effective instruments for better municipal government here.

Donald W. Strickler of the First Congregational Church of Bay Shore, L. I., has accepted a call to the pulpit of the Hollis Avenue Congregational Church, Queens. There he succeeds Ralph H. Read, who succeeded Norman Sibley in the Presbyterian Church in Millburn.

BRADFORD YOUNG.

Tennessee Town Tries Comeback

Abandoned Mining Town Asks Government Help in Cooperative Venture—Wide Demand for TVA Power

(Correspondence from the New South)

NASHVILLE, Oct. 29.—A new venture in cooperative living is being inaugurated at Ravenscroft, Tenn., an abandoned mining community. When the mining company abandoned the community some 60 families were left stranded. Their only source of income was in WPA work and some employment at Cumberland Homesteads, a resettlement project some miles away. Rev. Edwin White of Pleasant Hill, who has been a missionary leader in the hills of Cumberland county for more than a decade, undertook doing what he could to relieve the situation. Dr. Lillian Johnson, who donated her farm to the Highlander Folk School a few years ago, came to the rescue, some young women volunteers were enlisted to take charge of a community house and the Farm Security Administration sent a young couple to lend aid in rehabilitation through subsistence farming. An option has now been obtained from the mining company on 7,000 acres of mountain land together with all the houses in the mining camp and all mineral rights at a price of $3.50 per acre. They are now seeking the $2,000 cash required to obtain possession.

* * *

Seek Loans from Government

The leaders hope to secure government loans for cooperative enterprises at low rates of interest and to organize the community on a cooperative basis with skilled farm and business management. The Golden Rule Foundation, Dr. May Wharton's mountain sanitarium near by, and numerous individuals have contributed to the care of the community and it is hoped that others will join in the project. There is, in all the land, no more tragic story than that of stranded communities in the southern highlands where mines have been mined out, timber cutting completed and eroded hillside land depleted. With wages usually low, work irregular, villages company-owned and little interest by most of the companies in anything but profits, the wage earners are unable to move out when the company does. A home missionary executive once asked a superintendent of the company that abandoned Ravenscroft what defense he had against the possible demands of the people who had labored for them until the natural resources were depleted; his answer was to open a desk drawer and reveal two guns.

* * *

Municipal Plants to Distribute TVA Power

Both Memphis and Knoxville now have purchased the electric distributing systems of their communities and are transferring to TVA power. Chattanooga is still negotiating and is determined on municipal ownership with TVA power even if it has to duplicate the private system. Both Knoxville and Memphis actually began the

construction of duplicating systems before the utility companies agreed to terms. Nashville and Birmingham, the two other large cities within the TVA radius, have yet to act, though the former is beginning surveys. Scores of smaller cities within the TVA area have already signed up for cheap power and several thousand farms that never had electricity are now organized in rural cooperatives; in fact the demand for TVA power under public ownership of distributing systems is pushing the Authority to expedite the construction of dams and power plants to furnish it. The mayor of Knoxville estimates that the annual saving to the citizens of that city of a little over 100,000 population will be a million a year, and the charges will include amortization of the price paid for the distributing system—which was a million more than the city thought it worth—as well as the cost of many improvements.

* * *

Negro Medical College Gets New Head

Dr. John J. Mullowney, president of Meharry Medical College of Nashville, the largest medical training center for Negro physicians and nurses in the world, resigned after 17 years of service and is succeeded by Dr. Edward L. Turner, for many years head of the medical school in Beirut, Syria. Through the help of the General Education Board, Julius Rosenwald and other philanthropists a $2,000,000 plant with an endowment of nearly $1,000,000 was built during Dr. Mullowney's administration and the number of teachers was increased from five to 62. In offering his resignation Dr. Mullowney urged the trustees to inaugurate a campaign for $3,000,000 to enlarge the school's service, equip a dental college and increase the endowment. The new plant is across the street from Fisk University and cooperative work is already inaugurated. It is hoped that when Fisk's campaign for $3,000,000, which is moving toward success, is completed, a like drive for Meharry will be inaugurated. The faculty comprises both Negro and white teachers; a hospital is operated and graduate medical work is offered.

* * *

Retrial Scheduled for Harlan Case

The retrial of the notorious Harlan, Ky., mine operators case is set for next May in the federal court at London, Ky. After weary weeks of listening to hundreds of witnesses the jury failed to agree; that could have been predicted by anyone who knows the limitations of uneducated jurors and the prejudices of mountain farmers regarding coal miners. It will be recalled that when a jury failed to find Doheny guilty, the Supreme Court of U. S., in a civil case and on the same testimony, unanimously found him guilty. Few intelligent and unbiased listeners in the Harlan case had any doubt over guilt.

ALVA W. TAYLOR.

Movie Drama of African Village Life Available to Churches

"Ngeno and Her People," motion picture drama of African village life, will be available for the use of churches this month. Produced by the 1938 Africa Motion Picture Project, sponsored by the Africa committee of the Foreign Missions Conference of North America and the Harmon Foundation, it is the first completed of a series of films being photographed in Africa as an experiment in the production of films for missionary education. For further information the Harmon Foundation, 140 Nassau St., New York, may be addressed.

Lodge Launches Plan for Moral Education in Schools

A program designed to provide moral education for public schools in this country is being launched by the Independent Order of Odd Fellows. The national officers state that the 25,000 Odd Fellows lodges will seek to have state legislatures pass bills urging that one hour in each week be set aside to allow children to attend their respective places of worship.

N. Y. Presbyterians Set Minimum Salaries for Ministers

A salary minimum of $1,500 per year and manse for ministers of smaller Presbyterian churches in New York state was approved by delegates to the recent annual meeting of the synod held in Binghamton. The plan provides for the more prosperous churches to contribute three per cent of the amount of their salaries above the $1,500 minimum, exclusive of manse. A church paying a minister $3,000 would pay into the general fund $45. The fund is to be raised by the synodical council.

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Atlanta Pastor to Succeed Dr. Holt

Dr. Peters Appointed to St. John's Pulpit—Unity Service—Reform Movements Sweep St. Louis

(Correspondence from St. Louis)

ST. LOUIS, Oct. 22.—Dr. John Brandon Peters has been appointed to the pulpit of St. John's Methodist Church to succeed Dr. Ivan Lee Holt, who was elected bishop last May. The appointment was announced at the close of the St. Louis Conference at Fredericktown by Bishop W. T. Watkins. Dr. Peters is the fourth St. John's pastor who has come to this city from Atlanta. The others were the late Dr. James W. Lee, Dr. Henry Stiles Bradley and Dr. John A. Rice. Dr. Peters was educated at Richmond College and Princeton University. He was ordained a minister in the Southern Methodist Church in 1916 and has held pastorates in Virginia, Maryland, Louisiana and Georgia, coming here from the Druid Hills Church in Atlanta. Both the Southern and Northern Conferences have recently closed their sessions with few changes in St. Louis. New appointments in Southern Methodist churches include Rev. H. C. Headrick at Arlington Church, Rev. N. W. Ware at Bridgton, Rev. J. Wesley Miller at Clayton, Rev. E. W. Bartley at Ferguson and Rev. M. T. Workman at Kirkwood church. Rev. Andrew E. Swedberg at Harlem Place and Rev. W. C. Chappell at Zion Church were the only other Northern Methodist changes.

* * *

Christian Unity Service at Christ Church Cathedral

On Sunday afternoon, Oct. 9, a Christian unity vesper service was held at Christ Church Cathedral, with representatives of many Protestant faiths participating. Among those who led in the worship were Rev. B. L. Schmidtke of First Methodist in Webster Groves, Dean Sidney E. Sweet, Dr. Clark Walker Cummings of the Church Federation under whose auspices the service was held, and Bishop Charles L. Mead of Kansas City. Bishop Ivan Lee Holt delivered the sermon and made a plea for closer cooperation of all branches of the Christian church. He suggested that a proposal be made to unify the mission work of all Protestant denominations in the city in order to avoid duplication of work by denominational boards and to assure more complete coverage of the religious needs of the underprivileged sections of St. Louis.

* * *

Dr. Crowe Resigns at Westminster

Dr. William Crowe, for more than 18 years pastor of the large Westminster Southern Presbyterian Church, has resigned to become minister at First Church in Talladega, Ala. In asking to be relieved of his present pastorate in order to accept the call to a smaller church, Dr. Crowe stated that he wished to relinquish the heavy responsibility and nervous strain of his large city church. He has been moderator of the General Assembly of the Presbyterian Church, U. S., moderator of the Missouri Synod of the denomination, and moderator of the St. Louis presbytery. His going marks the third change in the major pulpits of this city. Westminster Church stands at the crossroads of mid-town St. Louis and is adjacent to the large Union Avenue Christian and Pilgrim Congregational churches, each of which has seen a change of pastors in recent months.

* * *

Reform Movements Sweep the City

A wave of reform movements is sweeping over St. Louis. The Baptists are demanding that the police follow the example of Chicago police in the wrecking of gambling joints and betting places; the W.C.T.U. has assailed E. J. McMahon, state supervisor of liquor control, charging that he openly favors Sunday sale of beer and whiskey; the Evangelical Church bodies have attacked the United Charities for the policy of granting funds only to hospitals that show an operating deficit; and Rev. Mary Ellis, ordained Primitive Methodist crusader, has come to town to clean the newsstands of pornographic magazines and to put an end to "strip-tease" dances in burlesque shows and night clubs. Chief of Police Glassco, in answering the Baptists, asserted that the St. Louis police have no authority to destroy property as is being done in Chicago, but pointed out that in the past 12 months, 13,279 arrests have been made of persons engaged in or charged with gambling. Supervisor McMahon openly defended Sunday liquor sales, but said that he did not believe that saloons should be allowed to open until after church services were dismissed. United Charities officials have promised a study of the problem of granting funds to various hospitals. Mrs. Ellis, without much enthusiastic support of the organized church bodies, is continuing her crusade almost singlehanded, with considerable publicity and some ridicule from the press.

* * *

Church Federation Dinner Causes Controversy

The annual Church Federation dinner will be held Dec. 5 with Dr. Paul Scherer of Holy Trinity United Lutheran Church, New York city, as the speaker. This dinner which in past years has been held in the Hotel Jefferson may be moved this year because of the protest of a number of

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church leaders who have repeatedly criticized the federation for having the meeting in a dining room where the meal costs $1.75 per plate. Rev. John Flucke of Samuel Evangelical Church, chairman of the committee which is studying the problem of where the dinner shall be held, has stated his belief that the Christian forces of the city put themselves in a bad light when they gather at an expensive dinner at a time when many persons are on relief. The question is made more acute by the fact that no dining room other than that of the Hotel Jefferson is large enough to accommodate the usual attendance at a single sitting. The alternative is to split the dinner into three groups in neighboring large churches. At this writing no final decision has been announced.

* * *

And So Forth

A number of congregations are marking their anniversaries with special services. Second Presbyterian celebrated its 100th year with Dr. William C. Covert of Philadelphia as special speaker; St. Marcus Evangelical has observed its 95th year; St. John's Evangelical of Mehlville, its 100th, and St. John's Evangelical in the city, its 85th year.

Rev. John M. Dunlavy, pastor of Hyde Park Congregational Church and treasurer of the Ministerial Alliance, died Oct. 9 after a heart attack.

The 24th annual convention of Hadassah, the women's Zionist organization of America, will open its sessions here with an expected attendance of about 1,000 delegates, representing a membership of 70,000. Speakers will be Raymond Gram Swing, English publicist, Rabbi Milton Steinberg, Dr. Israel Goldstein, president of the Jewish National Fund, and Miss Ingrid Warburg, formerly of Berlin. The convention opens Oct. 31.

BEN MORRIS RIDPATH.

Canadian Church Weekly Will Be Merged

The general council of the United Church of Canada has decided to merge the *New Outlook,* United Church weekly, with the *Record and Missionary Review,* a monthly, and to issue the combined paper twice a month. Other publication mergers are also planned looking to increased circulations and decreased deficits.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Barefoot Boy

(Also called "Boys in a Racket") (Jackie Moran, Marcia Mae Jones) (Monogram) Rural life (à la Whittier), with youngsters predominating, of much human interest, but vitiated by exaggeration, unbalanced emphasis, artificial action and clumsy narrative. Marcia Mae's role outstanding.

For A: Mediocre. For Y: Hardly. For C: Hardly.

Down in Arkansaw

(Ralph Byrd, the Weavers) (Republic) Elementary story of hill-billy folk fighting water-power development that will benefit whole region, as later proved. Much crudity, exaggeration, burlesque gunplay and "hick" comedy spread thickly over wholesome central idea. Funny to many.

For A: Mediocre. For Y: Perhaps. For C: Perhaps.

Marriage Forbidden

(Pedro de Cordoba) (Special) Frank "documentary" on syphilis as national peril, from great Brieux play, "Damaged Goods." Acting dull save Cordoba's role of doctor. Dignified story, of honest intent, nothing risqué, wholesomely thought-provoking, but publicity is cheap, offensive and false.

For A: Good of kind. For Y: Mature. For C: No.

Night Hawk

(Robert Livingston, R. Armstrong, June Travis) (Republic) Empty title for another gang-crime melodrama solved by nonchalantly clever newspaperman. Hectic adventure aship and ashore, lurid gunplay, jumbled motivation, twisted loyalties, dull romance, high improbability. Original touch —an iron lung!

For A: Futile. For Y: No. For C: No.

Phantom G-Man

(Lloyd Hughes) (Victory) Awful hodgepodge about death-ray inventor robbed of invention by hypnotist villain despite supposedly comic prizefighter "guard." Secret rooms, sliding panels, trap doors, hypnotic hands, etc. Dragging story, poor direction, nondescript acting especially by hero.

For A: Stupid. For Y: No. For C: No.

The Singing Blacksmith

(Moishe Oysher) (Jewish, English titles) (Collective) Carousing, philandering, likable blacksmith lives his merry career in Russian village from boyhood up, meeting adoration and criticism gaily and winning out over scandal. Slow, gentle, picturesque. Hero's singing and heroine's charm, features.

For A: Good of kind. For Y: No. For C: No.

The Sisters

(Bette Davis, Errol Flynn) (Warner) Oldest of three Montana sisters, in Teddy Roosevelt-San Francisco earthquake time, marries gay, bibulous, spineless newspaperman, and suffers devotedly to a "happy ending," also hopeless. Intelligent, careful, serious screening of book too big for screen. Depressing.

For A: Disappointing. For Y: No. For C: No.

Speed to Burn

(Michael Whalen, Lynn Bari) (Fox) Against usual background of racetrack crookedness, honest hero, heroine, loyal jockey and amusing Italian (Armetta in fine role) defeat crooks and bring hard-luck racehorse to victory. Lively fun with some banality. Funny ethics in police force demoralized by betting.

For A: Depends on taste. For Y and C: Mostly amusing.

Best Recent Family Films:

Boy's Town — Arkansas Traveler
You Can't Take It with You — That Certain Age
Girls' School — Swing that Cheer

Best Recent Films for Adults:

Four Daughters — Courier of Lyons
Three Loves Has Nancy — Drums
South Riding — If I Were King

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